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SCOTTISH BAPTIST MAGAZINE.

A Happy New Year.

CHARLES LAMB in one of his letters says, "there is a monotony in the affections which people living together, or very frequently seeing each other are apt to give into; a sort of indifference in the expression of kindness for each other." Perhaps few readers of this Magazine are free from the power of the tendency, referred to in these words of Elia's, to repress giving utterance to their love and esteem and kind wishes for their friends. How many of us live with those we really love, whom words expressive of our love would make happy, but such words are seldom spoken. If so, we should welcome the advent of New Year's Day which, as if it were a common birth-day, brings forth the expression of so many kind wishes. There are those who regard New Year wishes as insincere and meaningless. Sometimes they may be so, but God forbid that they should pass away. Because things true and beautiful have their counterfeits, that is no reason why they should be despised. Let us never, and especially at this season, be afraid of expressions of love and goodwill, for they re-inspire discouraged hearts, re-invigorate trembling arms, fall like the dew of heaven upon fainting souls, and bless both those who utter and those who hear them. It has been truly said, "friendship and love flourish not, without their due expression. It would be dangerous to part with the common courtesies of life, still more with those household sentences so expressive of tender regard and goodwill."

When then New Year's day comes, let us give free and frank utterance to the kind wishes for our friends that rise in our hearts and tremble on our lips. And throughout the year let us remember that the way to secure happiness for ourselves is to endeavour to make others happy. Seneca says, "he that does good to another man, does also good to himself." "Nature," Sir James Simpson once told his students, "has ordained it as one of the great laws on which she has founded our moral happiness, that the performance of love and kindness to others should be a genuine and never fading source of pleasure to our own hearts." Cowper sings—

> "Oh, if the selfish knew how much they lost,
> What would they not endeavour, not endure,
> To imitate as far as in them lay
> Him who His wisdom and His power employs
> In making others happy."

Thus the sage, the orator, and the poet unite in teaching us that in "seeking others' good we find our own." And we know who it is that has said, "It is more blessed to give than to receive."

It is in no spirit of mere form and compliment that we now wish our readers and contributors a *Happy New Year.* That it may be happier, in the highest and best sense, than any former year of their history, growingly happier till its close, is our earnest wish and prayer.

Ministerial Education.

WITHOUT entering into the Ministerial Educational controversy, which is at present agitating our Union, we may be allowed to express our deep regret at its existence, and especially at one of its results—the loss of a Minister and Tutor universally beloved amongst us. The extent of our loss in parting with Dr. Culross we cannot estimate—it is unspeakably great. We should have rejoiced, if steps could have been taken to retain the Doctor in Scotland, but still cherish the hope that before many years have elapsed, we shall be able to induce him to return. In the meantime our prayer, with that of every member of the denomination, is that he may soon be fully restored to health, and that under his gentle and wise care the oldest of our English colleges may renew the vigour of its youth.

But whilst we regard the removal of Dr. Culross with sorrow, at the same time, the more we think of this controversy, the more are we impressed that good will come out of it. It has been said, it is better to have a constitution disposed to look at the bright side of things, than to be born the heir of £10,000 a year. With somewhat of that disposition, would we contemplate the prospects of our Ministerial Educational Institution. We would look more at the bright than at the dark side of things. It was remarked by a late prime minister, when, in one of the darkest periods of our country's history, some of his colleagues spoke in a tone of despondency, "As for me I have always marched under the banner of hope, and I will never desert it." The recent discussions we cannot regard as wholly good in their tendencies, but they have undoubtedly turned much thought to the subject of Ministerial Education, and from this we are assured good is resulting. Already great interest in the subject has been awakened; all parties (we use the word in no offensive sense), whatever their individual differences, are apparently convinced that the training of young men for the ministry is a work that we should do our utmost to promote; and that our ministers should be educated in Scotland. The collegiate system has received the distinct approval of the Committee—this we regard as a great step towards Union. Thus we have far more reason for animating hope, than for paralysing despair. It is quite against our wish, indeed against our determination, to present to our readers our own views concerning the education question. This is not a place in which it is possible satisfactorily to enter upon so large and complicated a subject, at least at present. We are convinced, however, that a conference on the subject (provided it do not lead to unkind thoughts of individuals) between those who heartily desire the welfare of the Institution, would have a valuable result. If such friends could meet together and discuss the question, not in a partizan, but in a catholic and Christian spirit; we feel sure that the final issue of this controversy would be that, by mutual concession and earnest and cordial co-operation, resulting from a sense of the importance of our principles, and the greatness of the opportunity before us, we should have a Ministerial Educational Institution, which would have the confidence and support of the entire denomination.

Sermon.

"Jesus Christ the same yesterday, to-day, and for ever."—HEB. xiii. 8.

By Rev. A. Wylie, M.A.

THIS is the confession of the primitive church. It has come down to us from a time when faith was a personal relation, and Christ himself was the life and light of men. What living fires of devotion—what potencies of all kinds are contained in it. Here *is* a creed which men *did* believe, which they were ready at a moment's notice to die for. We are hardly surprised at their success. What was there in that old world to resist souls inspired with the belief in a Son of God? Only a spiritual conviction equal to their own could meet it. Force could not—not even that of Rome. It was tried to the utmost and failed. Force is a pitifully weak opponent of faith. Unless man's soul could be everlastingly satisfied with lies, the Gospel must win. And it did. A true creed is invincible.

What then shall we say of this confession? It is simple, definite, exact. It is comprehensive as well. A strong current of human feeling runs through it. No dead formula this, but the passionate utterance of a living soul. We behold for a moment the glory as of the only-begotten of the Father. We are conscious of the pulsations of His mighty power, as He makes history before us. We strain our eyes into the future to catch a glimpse of the coming consummation—the descent of the New Jerusalem. How intensely the personal relation is expressed in this confession! How grand is the outline of the Son of Man! Doctrines are suggested by it—are held in solution in it. But all that they contain are referred to their source—they have no independent existence. We construct theories of redemption, and set a high value upon them. It is our right and privilege to do so. Our understanding must pay its tribute to the Cross. But all that they can do for us is to lead us to the Redeemer, to find in Him that which they define. We look around the divine life of Jesus of Nazareth, study it on every side, exert all our powers in giving definiteness to our conceptions of it, and with more or less success, but after we have exhausted ourselves, we come as little children and cast ourselves at his feet—lost in wonder and love, and forgetting all our definitions. What more can we do? Whatever does touch our hearts and awaken them to all noble action, except a loving and adoring look at a real Son of God—the mystery of whose nature we can never fathom, the grandeur of whose work we can never adequately conceive. So I think they must have felt in those old times—so it would be well for us to feel.

Now we observe that our text has an historical setting. It tells of the Christ of yesterday, the Christ of to-day, and the Christ of the future. Let us consider him in these three relations.

FIRST.—*The Christ of yesterday.*

We shall accept the standpoint of the first readers of this epistle. Only a page of a great history lay before them, but that was prophetic of the rest. The all-conquering grace of Christ entered at once upon its victorious career. In the few years that had elapsed since Pentecost,

spirilual miracles had been wrought which threw the physical into the shade. An age of marvels, we say, of saintly lives and martyr deaths. Yes, but our attention is specially called to the fact that these are normal—the operation of a saving power whose energy never abates, and that power is Christ. Even then He had justified His claim to be regarded as the Redeemer of men.

Look, then, at the material with which Christ wrought. It consisted partly of Jews trained under the law—earnest and religious men. They were strongly prejudiced against the new system. They might have pardoned its novelty, but the arrogance of its claim to supersede the ancient law roused all their fierce antipathies. Could Christ overcome them? He did to a surprising extent. We have almost given the Jews up in despair; the early church consisted largely of them. Must our failure not be our fault? The noblest preachers and confessors of this primitive church were Jews. Christ appropriated to His own use their religious culture, their moral training, and made them the foundation stones of the New Jerusalem.

More wonderful achievements still were wrought among the heathen. In spite of all its superficial brilliance that old world was in its decay. Magnificent pageants, classic culture, and an air of refinement, had underneath them a moral and social condition of indescribable horror. No one has ever dared to challenge the exact truth of that awful description of heathen society, which St. Paul gave with such rare delicacy and plainness. Could healthy spiritual life be imparted to souls so utterly depraved? Christ did it. After drawing a fearful and revolting picture of vice and immorality, the apostles could turn to their heathen converts and say, "such were some of you." No degree of depravity defiled the power of divine grace—no case was pronounced desperate. Have we lost the simple faith? Has our hopefulness failed as the advancing ages have rolled over us? These wonders, mark, were wrought by Christ. Had they not some agencies to supplement his saving power? They created a stir by a miracle and then got the people to listen? No such thing. Miracle had the least possible to do with their success. Their preaching was impressive because they believed it; it was effective because they lived it. They sought no scenes, exhibited no extragance, were compelled even to avoid publicity, but there was a contagion in their very presence, the fountains of their hearts overflowed with the water of life. They were not in all respects models to us, these early Christians. They were like ourselves in too many respects; but there was a freshness, a glow, a diffusiveness in them; a fragrance as of the bursting forth of a new life of love and purity, which give them a perennial interest to us; and, alas, separate us widely from them. Because of this they believed all things, hoped all things. In its absence we run the risk of believing and hoping nothing.

But what of the type of excellence attained by these converts? It was so high that reflecting on it, the exhortation could be given in fullest confidence—"whose faith follows considering the end of their conversation." Faith is a large word. It lifts the soul out of the natural into a spiritual world. It contains within it the potentiality of Christ himself. The whole aspect of things is changed by it; the life is revolutionised by it. We are called to contemplate a character whose formative force is

Christ, whose consistency is maintained to the very end of life. Now, with our modern notions, such attainments are credible in Hebrews, with a long line of development behind them: but could heathens sever themselves from their past—cut their lives in twain by one definite act—and rise into the highest elevation of Christian saintliness? They *did* it. Call it a miracle. We admit it is. A breach of the law of heredity? We limit without denying its application in this higher sphere. We account for all that is strange in these experiences by the might of the Christ of yesterday. He was able then to save to the uttermost. He points us to His early triumphs, to those churches planted in the very seats of heathen vice; not perfect by any means, far from it: but rising above the corruption of their age as wondrously, separated from them, and yet acting so powerfully upon them—instinct with the power of righteousness; and says, "all this you see is a prophecy of still greater wonders; the first outgoings of my power to redeem and sanctify."

SECOND: *The Christ of to-day.*

They tell us that we want a new Christ—one who can teach political economy, social science, who can solve the riddle of being. They add with suggestive emphasis—who works no miracles. No miracles? Let them speak out plainly. Their real objection is to a Son of God. Given such a Christ as we believe in, and why should we not believe in miracles? He himself is the greatest miracle of all. Ascribed to another they might be lying wonders, His divine personality gives them consistency and truth. *No*, we want the old Christ. The soul of man still bears the heavy burden of sin and sorrow. Its cry, low and deep, is for a Saviour. When it is itself in all the intense reality of being, it turns from all else, as unworthy of its high destiny, and offers adoring homage to the crucified. That Son of God, who did not scorn to become a son of man for our salvation, who in his hour of deepest agony still thought of others woe, who in dying at the hands of men died for them, whose whole life was love, and his death a sacrifice for sin, will continue to draw men away from all the glory of the world's wealth and wisdom—to himself, to his own heart of infinite tenderness and pity.

What then is Christ doing to day? He saves lost souls and fashions them after His own divine likeness. He carries on the same work, in all its comprehensiveness, as in the early ages of our faith. We have no sympathy with the pitiful lamentations that we sometimes hear about the miserable shortcomings and back-slidings of our age. It is possible we are no better than our fathers—but it is pretty certain we are no worse. This, however, is very indifferent praise. It sounds rather like a confession of sin. What concerns us is that the power of Christ is not more manifest in our midst, that so many live as if He had never lived and died for them. This is a fact of impressive interest to us. We cannot doubt His ability and willingness to save, and yet we stand with a strange helpless feeling before the real heathenism and vice that meets us on every hand. Why is the membership of our church so eminently respectable? Why is the conversion of the dissolute and vicious so rare an occurrence? Why do we even doubt its possibility, or at least its reality? Christ won His first laurels among the prodigals—does He now move in more respectable circles? If He still goes among the

sinners—it seems that His peculiar dress is more attractive than His heavenly grace. Perhaps this is too strong. I cheerfully admit all the good that is being done, but who has not felt his heart sad at what has been left undone; what heart touched with the pity of Christ has not wished to rescue those poor waifs and wrecks of manhood and womanhood, and make them heirs of a divine inheritance? Can Christ not do this work? He can; we doubt not. The fault then must be with us. Can we lay our finger on it?

We can preach, speculate, organise, work. Our towns are covered with a network of mission agencies; an immense amount of time, labour, and money is expended upon what we call the work of Christ. If it is His work; it does seem as if the devil had the best of it. This activity is very beautiful; it proves, we say, the existence of a living church. I don't dispute it; but what astonishes one is, that more people are not saved. Oh! that is not man's work. Well, it is surely Christ's, and we profess to be carrying it on. What do we aim at; but to bring men face to face with Christ, that He may save them. We certainly can do no more, but we can do that. And He does'nt save them. Well, it is passing strange!

Now the question arises in our minds; are our professions false; are we really presenting Christ to men? The power of the early church lay in its presentation of Christ. It was inferior to us in learning, culture, eloquence, and pecuniary resources; but it had the power of reproducing Christ in the lives of its members. We think we have done something wonderful when we have circulated Bibles, established missions, and brought people under what we designate with too much truth, the sound of the Gospel. But has Christ gone among them in the persons of His servants; do those who carry on the great work bring all the grace and sweetness and attractiveness of Christ to bear upon it. If we did we should succeed to-day as of old. He is the same to-day as yesterday.

What we do need supremely is to identify ourselves so thoroughly with the Son of God, that His divine power shall operate through us, and the fulness of His influence shall be brought to bear directly upon the souls of men. We don't need better machinery—we need better men. The gospel is not effete, the arm of Christ has not lost its ancient cunning, but we have not reproduced Him, we have hidden Him, we may have misrepresented Him. The Christ we have offered may have even been nothing more than what Knox called an image of the virgin "a painted bred." It received a beautiful name. That was all the divinity in it.

Christ says to us to-day, believe in *me*—in *me*—not in your *agencies*—in *me* alone; and if you would save these human souls which I have redeemed you must bring *me* near to them, and let me act upon them with the might of my saving grace."

THIRD: *The Christ of the future.*

That was an important crisis when the church became fully conscious that it had a history. It presented at first so strong an antithesis to all forms of society that had ever existed, its affinities were so manifest with the city God alone, that it waited in eager expectancy, straining its eyes ever upwards—longing for the joyous home coming that should consummate its bliss. They were not mistaken in their belief.

Christ will come. Not as they hoped—not as they wished, perhaps, but in a history replete with wonders, which they had the distinguished honour to inaugurate. His coming was to be far more wonderful than their most extravagant fancies. Christ has been and will be the most powerful factor in the world's history. What then is the future to be? Our Lord has taught us. He said on one occasion, "The kingdom of of God is within you", and on another, "the kingdom of heaven is at hand." He means that the Christian life is a *being* and a *becoming*, that the present contains the future. What He is in His people, He will continue to be, what He has done in the past, He will continue to do. His kingdom will not be extended by fire and blood and vapour of smoke, but by the still small voice of conviction, by the power of His own divine personality, by the immediate sense of His presence. He is the same for ever as yesterday. The future will maintain its consistency with the past. It will attain its completion in the fulfilment of the most glorious descriptions of prophesy, along the unbroken line of its present development.

We shall indulge no day dreams regarding the long for ever. It may be that there is a second glad Pentecost, a feast of ingathering corresponding to the first, which the Master will grace with His presence. It may be that as His kingdom was inaugurated by Jews, it will be consummated by them. Scenes, dark and terrible, rise before us as we attempt to scan this future, beautiful visions as well, to what prophecy lends its enchantment. We rather ask ourselves, what is our relation to it, what can we do to advance it? The answer comes to us along the ages, the one mighty power by which truth is promoted is Christ himself, Christ in the heart of the believer. All in short depends on character. We may multiply the membership of our churches, we may increase our agencies, but unless Christ is in us, there may be noise and smoke enough; but there will be no lightning, no power to save and sanctify, no power to form men. We must guard most earnestly against placing faith in mere machinery. It does, or attempts to do, almost every thing in our day; we are even tempted to believe that it can save souls. But there is a power mightier far than that among us. Christ in us, what amount of force does that represent? A soul within which Christ dwells, a church within which He dwells! What undeveloped resources are there. Conceive them fully active, and what can withstand them? We are far from this yet, but we shall come to it. We have even now the power to realise them, and we shall some day have the will. Why not now, as we stand every moment making history—facing the for ever.

We look calmly into the future, because Christ fills it. We fear no scepticisms, not even the manifold forms of evil to which our complicated civilisation gives birth, harder to fight than a legion of doubters. He is the same, the conqueror of sin and death, the gates of hell shall not prevail against them. The kingdom oft he world shall become the kingdom of our Lord and of His Christ. All things will He subject to Him, and God will be all in all.

No man ever sinks under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

The Courtesies of Home Life.

By Mr. William Tolmie.

I. For Husbands and Wives.

IN a former paper (page 12 of last year's volume), I defined Bible courtesy as being a kindly, thoughtful, delicate consideration of the feelings, the interests, the convenience, and even the weaknesses of others; and described it in some of its various manifestations, specially with reference to church life. I purpose looking at it now in an aspect equally if not more important, viz., with reference to Home.

I should like to start with this idea set prominently in the foreground, that the family is a heavenly institution; and that therefore the relationships embraced in it are of a most sacred character, and the duties and responsibilities arising out of these relationships should be well considered and understood, and faithfully discharged. No human system can supersede the family in the economy of life; it is the very foundation, laid by God himself, of all good government, and the hope of society. No one may dare to displace parents from their divinely-appointed position; nor can they transfer their duties and obligations to any others, be they governesses, teachers, ministers, priests, or any thing else; nor excuse themselves on the ground that their time is fully occupied with business, or even with church work. The first and fundamental duties of every member of a family, and most especially of the heads of it, lie at home. Some duties may be neglected with more or less impunity, but these cannot without loss and injury to all concerned.

Well may we ask, "Who is sufficient for these things?" Surely nothing short of the wisdom that cometh down from above, can adequately fit frail erring creatures for the discharge of such a trust. And, in this view of it, how utter the folly and heinous the sin of those who, having first given themselves to the Lord, afterwards, for the sake of money or worldly position, or from whatever equally unworthy motive, give themselves in marriage to those who are none of His, but are still of the world. It is the old story of Christ and Belial, light and darkness; it grieves the Holy Spirit, brings sad discredit on the Christian name, and introduces warring and destructive elements into one of the most sacred relationships on earth.

I shall not enlarge by way of introduction, further than to strongly recommend to all a careful perusal of a book entitled "The Domestic Constitution," written by an old Baptist worthy, the Rev. Christopher Anderson, of Edinburgh. The Rev. J. Angell James, in his introduction to "The Family Monitor," calls Mr. Anderson's book "an incomparably excellent work, of which his own is not worthy in any instance to be the harbinger." I fear it is nearly out of print; a cheap re-issue, or, perhaps better still, a judicious abridgement of it, would be an incalculable benefit.

It may be most convenient to look at our subject in the order of the several relationships of home, and so begin with the heads, viz.

Husbands and Wives.

I spoke before of love as the root of all true courtesy. Surely then

we should find the very height of this excellence on the part of wives, who are taught to "love their husbands," and especially on the part of husbands, who are commanded to "love their wives as their own bodies," nay more, "even as Christ loved the church." And yet, unfortunately, it is far from being universally prevalent, even among Christians. Many a man who is complaisant and courteous to friends and strangers is comparatively careless and inattentive to his own wife; he is the very life and soul of a social party, but seems to reserve a good deal of the other side of his nature for her who of all others is surely entitled to the best. Before marriage, and for some time after, he was assiduous in his attentions, studious of her tastes and likings, pleasant in his speech, frequent in his presents, making himself in all things agreeable, never happier than when in her company, and miserable (so at least he said) when deprived of it. But a few years have come and gone, and the novelty of the situation has somewhat worn off. The pressure of business and the society of friends leave him but little time to spend at home; her company is not now deemed so indispensable to his happiness; his smiles are fewer, he is not so uniformly pleasant in speech nor sweet in tone; he is too ready to grumble if his food or something else which affects his comfort is not exactly to his liking, but is not so ready as he might be with a kind word of admiring appreciation of her handiwork, and of thankful satisfaction and encouragement in her efforts to manage her house well. He is unreasonable in his demands and expectations. There are few or none of those pleasant little surprises in the shape of birthday remembrancers, &c., which so please a wife, and make her all the more studious to please her husband. He doles out his money to her, a few shillings at a time it may be (and even that only after she has been put to the pain of asking for it), instead of placing at her disposal periodically as liberal a sum as may be required and can be afforded for all domestic uses. He runs up a nice little bill with his tailor, but looks surprised and somewhat incredulous when one of not half the amount is presented from the milliner or the dressmaker.

On the other hand the change is not infrequently on the part of the wife. It may be that she has entered on the married life without a due realisation of and preparation for its duties, cares, and responsibilities. Instead of being a worker at home,* looking well to the ways of her household, and seeing after the numberless little details which go to make up the comfort of home, and which require much forethought and arrangement, she spends a good deal of her time in purposeless visiting. Things are not ready for the husband when he returns to his meals, or when the day's work is over. She does not meet him with a happy smile, and a look if not a word of welcome, which would make him feel all right at once, and blow away ill-humour if there were any tendency to it. She herself is not so neat and tidy as she might be; the children, if there are any, are scarcely presentable; the table is not set out so temptingly as one would like, however frugal the fare; there is a general want of order and timeliness about everything, and altogether home is not made attractive. There is an absence of those little delicate attentions which a thoughful and loving spouse so well knows how and when to show, and

* Titus ii. 5; Revised Version.

which go a long way to make a man feel proud of his wife, and satisfied that after all—

"Be it ever so humble, there's no place like home."

Now, in all this and much more of the same kind, there is a sad want of consideration of and sympathy with one another, and a strange forgetfulness that marriage is a union, and that husband and wife are no more twain but one. They are therefore to live for each other, and not expect to get everything their own individual way. There must be giving in and giving up on the part of both, and adaptation by each to the other's habits, tastes, and temper. Before marriage, the great thought with each was how to please the other, in dress, in manners, in conversation, and even in little things; there was a willingness to be pleased, and an unwillingness to be readily offended. This must continue to be the rule throughout the whole of married life, if they would have it peaceful and happy. And if, the longer they live together, they discover excellences in each other before unseen, it may naturally be expected that they will also discover failings and infirmities, which they will of course try to remove, but with which meantime they will have to put up. They will find that every rose has a thorn; and that even the best of human beings are not yet angels. Thus

"The kindest and the happiest pair
Will find occasion to forbear;
And something, every day they live,
To pity, and perhaps forgive."

As Aunt Hetty, or some other body, says, "Marriage is a long lane that has no turning." It is therefore both our interest and our duty to make the best of it; and we can do so, and find it a condition "adapted to give us the completest happiness this life is capable of," if we but cultivate the spirit of Him who, though He was "Lord and Master," yet "pleased not Himself," but was among His disciples "as He that serveth." *

I cannot bear to hear a man talk of the need of keeping wives in their proper place, and haughtily remind them that the husband is the head of the wife, and that it is her duty to submit and obey.† Suppose the position were granted, it is nothing for him to boast of, much less to presume upon. It should rather make him humble, and increase his sense of responsibility, and his desire to prove himself worthy of it. The disposition which leads a man to speak thus is anything but manly, and is utterly opposed to that inculcated by the apostle when he enjoins "giving honour to the woman as to the weaker vessel." Her comparative weakness and subjection are thus made the very ground on which he to whom she is subject is to show her all the more honour. Such a one should remember that though a woman in becoming a wife gives up much, she does not give up everything. She does not give up her right to think and judge, nor her conscience, nor her accountability to God. Nor, on the other hand, does the husband become a little pope, pretending to infallibility, nor entitled to issue laws like those of the

* If bachelor or maiden life be a state of *single* blessedness, wedded life may as surely be a state of *double* blessedness.

† It has been well said that if the husband is the head, the wife is the neck, and the neck turns the head. Also, that if the husband is the head of the wife, the wife is the crown of the husband. And, perhaps best of all, that if the husband is the head of the household, the wife is the heart of it.

Medes and Persians. Such authority as he has, must be comptiable with loving his wife as Christ loves the Church, with her personal responsibility to a higher authority than he, and with her ~~proportion~~ as a help to her husband. But, indeed, I have generally found that those who speak in this way have wives whom they do not sufficiently appreciate; but who are a great deal better in many respects, and more intelligent, than themselves; and able to guide, not only their house affairs and their children, but their husbands too.

It is of essential importance that the heads of a household be at one in their purposes and plans; going hand in hand in everything, and not working towards separate ends; otherwise they will be like two instruments played together, but to different tunes, causing discord, not harmony; or like two contrary rowers in one boat. United counsel and action will prevent contention and division, and the weakness and disorder arising therefrom. They should never speak lightly nor jeeringly of each other, nor offend one another's susceptibilities by unkind references, cutting remarks, unnecessary contradictions, reproachful taunts, nor unpleasant upbraidings, whether when alone or in the hearing of others, and, most of all, in the hearing of their children. These are sometimes uttered thoughtlessly, and even it may be with no evil intent; but they irritate, nevertheless, and often inflict pain which is felt long after. So easy it is to wound, so hard to heal. These are roots of bitterness which spring up and trouble; little foxes which spoil the vine. Mutual regard requires to be cultivated, just as the lamp needs to be trimmed, or the plant to be watered and tended. Affection has to be retained, and everything which tends to impair it, like carelessness, coldness, or indifference, nipped in the bud. When differences arise, as of course they will, they should be settled by the parties at their own fireside. Family affairs should be kept within the family circle, and not made matter of even confidential whisperings to friends or neighbours.

Let the wife consider well the length (or the shortness) of her husband's purse, and measure her household expenditure accordingly. Let both be careful to live within their means, shunning ostentation, avoiding debt as they would the plague, and laying past, if they can, something for a rainy day, or to have to give to him that needeth.

Those so closely united should remember the apostolic injunction to dwell together "according to knowledge." They should therefore spend a good proportion of their evenings by their own firesides, cultivating their intellect and higher nature, should read aloud to one another, go out together, be companions and confidants, keeping no secrets, and having no companionships or engagements of which they might feel ashamed. A young husband especially should not forget the strong claims which his wife has upon his society. Perhaps she has left a number of brothers, sisters, and other friends, besides her father and mother. She may even have left the town of her residence, and gone to one where almost everything is new and strange to her. He should therefore try to make up for these as far as he can, and prevent anything of a feeling of loneliness. He should be very considerate of her health and spirits, and do all in his power to make and keep her cheerful.

I would venture to put in a claim for a good share of courtesy toward that much-abused class (in certain society at least), viz., *Mothers-in-Law*.

We honour the descendants of great men, or public benefactors; but the Chinese have a better and more sensible way of it; they honour the parents of such. And so the parents, and especially the mothers, of good husbands or wives are deserving of and should receive a considerable measure of honour from those who, by marriage, are reaping the benefits of their long years of toil and training.

A husband should take a personal part in adorning his home and making it beautiful and attractive. Let him help his wife, if need be, in such things as are suitable and as she may desire, relieving her occasionally of some of the children, assisting them with their lessons, and so on. And if both cannot get together to the house of God, let him see to it that his wife gets something like equal advantages with himself in respect of such opportunities, remembering that they are heirs together of the grace of life. Thus love of home and of each other's society will grow; the fireside will be a little sanctuary, a relished retreat, a charmed circle; and there will be no inducement to seek pleasure or excitement beyond, whether in the tavern, the club, the theatre, or the ball-room.

An old divine counselled a newly married pair never to forget that one of them must die first; that in the natural order of things the one must lay the other's head in the grave. The remembrance of this should lead us so to conduct ourselves towards each other, that when that hour comes, we may not have added to the sadness of bereavement the painful reflection of having failed to cultivate as we ought to have done the spirit of kindly unselfish consideration in all things.

Notes and Jottings.

EVERY DAY A LITTLE.

EVERY day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy, who, looking to God for grace, seeks every day to practise the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In little deeds of kindness, repeated every day, we find true happiness. At home, at school, in the street, in the neighbour's house, in the play-ground we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chaper a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

HOW A CHURCH WAS FILLED ON SUNDAY EVENINGS.

THE evening service on Sunday in a certain congregation was poorly attended. People thought they could not come out twice a Sunday to church.

The council talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves, willingly, from the evening service, and that they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them an example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man apiece with them.

The young ladies talked it over. They thought that if they could go to a concert or party at night, it could not do them any harm to be at church after sunset. They decided that they would all go regularly, and take each a young man with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. *It became the most popular church in the city.—Evangelist.*

SILENT INFLUENCE.

THE late Rev. J. A. James, of Birmingham, says in one of his lectures: "If the present lecturer has a right to consider himself a real Christian—if he has been of any service to his fellow-creatures, and has attained to any usefulness in the Church of Christ, he owes it in the way of means and instrumentality to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious, and yet so unconcealed, roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had restrained prayer, and cast off the fear of God. My conversion to God followed, and soon afterward my entrance upon college studies for the work of the ministry Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amid the splendour of heaven, and through the ages of eternity."

THE OLDEST CHRISTIAN HYMN.

As many of our readers know, the worship of the early Christians consisted largely in singing the praises of our blessed Redeemer. In the works of Clement is given the most ancient hymn of the Primitive Church. Clement wrote in the year 150, and the hymn itself is said to be one of much earlier origin. The first and last verses rendered now in English may serve to show the strains in which the disciples were wont to address their Saviour—

Shepherd of tender youth!
Guiding in love and truth,
Through devious ways;
Christ, the triumphant King,
We come Thy name to sing,
And here our children bring
To shout Thy praise
So now, and till we die,
Sound we Thy praises high,
And joyful sing;
Infants and the glad throng,
Who to Thy church belong,
Unite and swell the song
To Christ our King.

SECRET OF A TRUE LIFE.

DR. ARNOLD, of Rugby, gives in one of his letters an account of a saintly sister. For twenty years, through some disease, she was confined to a kind

of crib; never once could she change her posture for all that time. "And yet," says Dr. Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the spirit of power and love and of a sound mind. Intense love almost to the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child; but of herself—save as regarded her improving in all goodness—wholly thoughtless; enjoying everything lovely, graceful, beautiful, high-minded, whether in God's works or man's with the keenest relish: inheriting the earth to the very fulness of the promise; and preserved through the very valley of the shadow of death from all fear and impatience, or from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come but within one hundred degrees of her place in glory!"

A Hymn of Old Age.

By one of our Readers.

Swiftly have passed the silent-footed years,
And left me old, and gray, and worn;
Life's long term spent, and scarcely aught possessed
Except a load of memories,
That, ever intermingling with my thoughts,
Bear hence my present to the dreamy past,
Bidding me trace my old life o'er again,
And walk that well-known path that wandered oft so far
From Thee, my God, from Thee.

There is so little of the future left;
So much lies in the vanished past,
I sadly muse upon the well-known years,
Long buried, half forgotten now
Amid the turmoil of the busy days.
Beside their hallowed graves my spirit stand,
And on each moss-enshrouded head-stone reads,
With tears, the unremembered lessons long since taught
By Thee, my God, by Thee.

My restless thoughts are ever toiling on,
Within my uncontrolling brain;
When sunlit spring and summer come—to me
They will not come much longer now.
A thrill of bygone youth revives my soul,
Then autumn bringeth sorrow with her winds
And now when winter stills the throbbing earth
My longing spirit cries, "Oh, take me nearer still,"
To Thee, my God, to Thee.

I sometimes sit and watch the setting sun
Spread o'er the sky its evening glow,
A fervid joy suffuses all my soul,
I feel myself so near to Heaven!
So near that through the clouds I think I see
The opening portals, and within a crowd
Of, oh, how many, loved ones waiting there,
To welcome me to an eternity of Love
With Thee, my God, with Thee.

A Snow-Storm and Mr. Spurgeon's Conversion.

I SOMETIMES think I might have been in darkness and despair now had it not been for the goodness of God in sending a snow-storm one Sunday morning. I had been about five years in the most fearful distress of mind. If any human being felt more of the terror of God's law, I can indeed pity and sympathise with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he seems to have never known.

I thought the sun was blotted out of my sky—that I had so sinned against God there was no hope for me. I prayed—the Lord knoweth how I prayed—but I never had a glimpse of an answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land; I had Christian parents; but I did not fully understand the freeness and simplicity of the gospel.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of ploughing up ground that wanted to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the manœuvres of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but I did not know what it was to believe in Christ.

At last, one snowy day—it snowed so much I could not go to the place I had determined to go to, and I was obliged to stop on the road, and it was a blessed stop to me—I found rather an obscure street, and turned down a court, and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was the Primitive Methodists' chapel. I had heard of these people from many how they sang so loudly that they made people's heads ache; but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so much, I did not care. So, sitting down, the service went on, but no minister came. At last a very thin-looking man came into the pulpit and opened his Bible and read these words: "Look unto me, and be ye saved, all the ends of the earth." Just setting his eyes upon me, as if he knew me all by heart, he said, "Young man, you are in trouble!" Well, I was, sure enough. Says he, "You will never get out of it unless you look to Christ." And then, lifting up his hands, he cried out, as only I think a Primitive Methodist could do, "Look—look—look! It is only look," he said. I saw at once the way of salvation. O, how I did leap for joy at that moment. I know not what else he said: I did not take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word—"Look!"—what a charming word it seemed to me! O, I looked until I could almost have looked my eyes away; and in heaven I will look on still in my joy unutterable.

Things New and Old.

AT the late Autumnal Conference of Baptists for the discussion of current questions, in Brooklyn, the chairman, Rev. G. D. Boardman, concluded a very able address, with the following warning :—

Let us beware then of a defective, one-sided teaching. Touching this matter, we are tempted into two extremes :

First, teaching "the old" things without the "new," *e.g.*, the ten commandments without the Sermon on the Mount; Leviticus without Hebrews; the Gospels without the Epistles; the Acts without church history; theology without providence. Remember that our understanding of truth is a slowly unfolding process. Give then our apprehension of truth a chance to grow. Being a thing of life, and therefore capable of limitless spreading, don't expect it to grow when compressed within the iron cylinder of an unutterable creed. Adjust creed to growth. If Christ's doctrine of the Spirit is true, he has still many things to say to us. It is possible that the day is not far distant when the thoughtful exponents of Christendom, as in the days of Nicea and Westminster, will assemble, and, irrespective of minor denominational differences, re-state the old truths in new formulas. A parable of the Son of man is exactly in point : "No man putteth new wine into old skins, else the new wine will burst the skins, and itself will be spilled, and the skins will perish; but new wine must be put into fresh skins, and both are preserved."

The other extreme is this : Teaching the new things without the "old." For example : Current events without the theological landmarks ; Church History without the Acts of the Apostles ; the Epistles without the Gospels ; the gospel without the law; "revealed religion" without "natural religion;" modern discoveries without ancient establishments, &c. Keep in line with what has been happily called "the historic faith of the Church." "Remember the days of old, consider the years of many generations, ask thy father, and he will show thee; thy elders, and they will tell thee." Thus saith the Lord : "Stand ye in the ways, and look, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Adjust then your method of teaching to the times. Ye who are weather-wise in meteorology, discern God's signs in the weather of His providence. He is a living God. Believe me, He is neither meditating, nor gone aside, nor on a journey, nor sleeping, needing to be awaked. He is the living, wide awake God. And therefore history, under his guidance, is a growth. Not that I would have you consult "itching ears." I ask not for the sensational novelty of Chinese lanterns hung on the trees of your theological garden : I only ask for what, in the ceaseless march of providence, is the freshness of spring leaves.

For, brethren, Christianity is a divinely living thing. Rooted in the eternal past, it has an eternal future, and, therefore, an eternal freshness. God's tree of life is an evergreen, yielding its twelve kinds of fruits every month, each fruit the seed of subsequent harvests. And so Jesus Christ is the resident of all spaces and the contemporary of all times. Christianity is ever an "old, old story," and, therefore, an ever "new, new song."

IF we look upon life as a gift of days one at a time, all its duties can be done, all its burdens borne.

God loves his servants too well to "suffer sin upon them," and the freest forgiveness and the happiest conciousness of it may consist with the loving infliction and the submissive bearing of pains, which are no longer the strokes of an avenging judge, but the chastisement of a gracious father.—*Alexander Maclaren.*

Total Abstinence and Christian Love.

CHRISTIANS of every name! to you this appeal is made. Not to the drunkard to persuade him to become sober, but to the temperate man, that he may be induced to relinquish a small indulgence for the good of others. As followers of Him "who went about doing good," you are ready to take up *your* cross and follow him whithersoever He summons you. And you believe, also, that He *does* summon you to every act and every sacrifice which the welfare of your fellow-men demands. You are convinced that any gratification ought to be relinquished, which, even if harmless to yourselves, is pernicious to others, especially if it leads them into sin, and impedes the work of the gospel. To you, on the ground of Christian obligation, the cause of total abstinence appeals.

Many admit: "Total abstinence is necessary for the *drunkard*, but why should *we*, who have never been intemperate, deprive ourselves of a moderate indulgence, which to us has never proved dangerous?" In reply—think—suppose that none abstained entirely from alcoholic beverages but drunkards. Would not such abstinence at once become a badge by which such persons would be known? Would not the abstainer, whenever he refused the cup, publish his shame? Would not such refusal testify: "The power of evil habit is so strong within me that I must resist the very first impulse, lest I be overcome. The animal nature has gained in me such power over the moral, that if once I drink, it will be beyond my control." Would many be willing to give me such an account of themselves to every one in whose company they might be thrown? Is it not a trial too great to impose on a poor inebriate longing to break away, and regain, if possible, the position he has lost? Would he not avoid such a stigma by flattering himself that he would be able to allow himself a slight indulgence without being again drawn into excess? But does not *all* experience prove that is all but morally impossible?

The remedy is obvious. Let total abstinence be practised by multitudes who never were suspected of excess, then will their unblemished character convert abstinence from a badge of disgrace to the sign of an honourable confederation, and many a poor inebriate, whom shame would otherwise have kept aloof, will be encouraged to take shelter in the only asylum which can offer him safety. And it cannot be admitted that he who keeps within the limits of moderation in no sense encourages another to go farther than himself. Were all constitutional and acquired tendencies exactly similar in all persons, this might be the case. But it is far otherwise. And he who, by encouraging with example to a slight indulgence, arouses the dormant propensity of another, cannot escape responsibility for the consequences. He cannot justly plead that his moderation has had no influence in leading the other to excess. If we act or speak as though the indulgence gave us pleasure, unattended with peril, can we be so likely to influence those who are in jeopardy as if we ourselves wholly abstained? Does not our very sobriety afford an additional sanction to those who imitate us? Who would relinquish the privilege of "converting the sinner from the error of his way" from any personal indulgence or to avoid singularity?—*Newman Hall.*

Looking at ourselves in middle life we see only the glow faded, the dewy freshness brushed away. Therefore we must not look at ourselves, but at the work the Master has given us to do, at the brothers and sisters the Father has given us to love.

MRS. CHARLES.

Boys and Girls.

A NEW YEAR'S WISH.

IT was the twilight of a December day; cold winds and grey clouds were without; cheerful faces and glowing coals were within. Four little girls were seated on the sofa. How fast they do talk, and what a joyful laughing. "Oh, how soon does the happy new year come!" exclaimed the youngest of the four, clapping her hands. "How soon? How soon?" eagerly asked the others. "On Wednesday; I am so glad!" and again great clapping of hands. "Now let us tell what presents we should like to have," proposed one of the little girls, whom we will call Lucy. "So let's," echoed the others. "Come Lizzy, you are the eldest, tell us, of all things in this world, what should you like best."

"This great big world," cried Lizzy, "where there is so much to want! oh, what shall I choose."

"And you must choose, Lizzy," said Martha, "so be thinking."

"Sister," asked Esther softly, taking Martha's hand. "Shall we choose anything, whether we can get it or not."

"Yes, anything, just as if a fairy came and told us to choose, and we could have it."

"Just as if God did," said Esther seriously.

"Oh, its only a make-believe power. Well, Lizzy, you look as if you had chosen."

"What is it," cried Martha.

Lizzy said there were two things she wanted, she did uot exactly know which.

"Tell us both! do tell," shouted the three.

"Why, a pony or a piano, and I don't know which," declared Lizzy.

At last Lizzy settled down upon a pony, a beautiful grey pony. "I shall be perfectly happy! one all my own to ride anywhere, just as I please," and Lizzy made some curious motions, as if the bridle were already in her hand.

Ah, Lizzy, Lizzy, did she not forget how soon she grew tired of her amusements; how the toys and playthings that made her one hour "perfectly happy," the next hour she cast away in disgust. Lizzie has not got at the true secret of perfect happiness.

"Now Sue, what do you choose," asked Martha, laying her hand on her pretty cousin's shoulder.

"I want so many things, but I believe I shall choose a head of curly hair, like Fanny Day's, curling all the time, and never needing to be curled up." Yet, Sue's straight black hair looked very neat, parted upon her clear forehead.

"Oh, I think our hair is well enough," said Martha, "so I don't think much of yonr choice, Sue.

Yes, Sue's choice was not a wise one. Personal charms fade soon like the mist on the mountain. If they are great gifts, they are great temptations, too; temptations to vanity, pride, and self-seeking. Do not covet them. Seek the hidden beauties of the heart; they will grow more beau-

tiful and attractive, while the eye becomes dim, the hair turns grey, and the bloom of the cheek fades away.

"And what should you like Martha, you seem to think so little of my choice," asked Sue, a little vexed.

"Why, I should like a large elegant house full of beautiful things, with green trees all around it, so that every body who went by would ask whose splendid house is that."

"That would be grand," exclaimed Lizzy. Then followed an animated discussion on large houses.

Beautiful houses often conceal aching hearts, dear Martha; rich carpets and soft sofas form no part of the soul's true wealth. Let your first wish be for a more enduring inheritance; strive for the riches of God's grace, and for an entrance into that house not made with hands, eternal in the heavens.

"Esther has not told us what she wanted," cried Lizzy. "Come little Esther, what shall the fairy give you."

"Fairies cannot give me what I need," and Esther blushed.

"What is it, Sister?" asked Martha kindly. Esther hesitated, and then whispered with her eyes cast down: "I choose a new heart for myself."

There was a pause in the group, as if a great rebuke had been spoken.

"Esther has made the largest and the hardest wish of us all, but yet hers is the only wish we might all get, and get now," spake Lizzy, in her own honest way.

"Because my wish depends upon God's promises, and not on Fairies," said Esther.

What a glorious wish was Esther's. Blessings upon blessings, which no man can number, are comprised in those two little words, "new heart;" a heart full of love to God, a heart that God loves, an obedient, grateful, happy heart; a trusting, watching, holy heart; a heart that beholds in everything around the kind hand of a heavenly Father, that has the promise of a golden harp, and a shining garment, and a seat near the great white throne; that has a title to those beautiful mansions beyond the skies, where no sin and sorrow are, and which the love of God shall enlighten for evermore.

May Esther's choice be yours, dear young readers.

A Motto for the New Year.

I ask'd the New Year for some motto sweet,
Some rule of life, by which to guide my feet;
I ask'd and paused: it answer'd soft and low,
God's will to know.

Will knowledge then suffice, New Year? I said;
But ere the question into silence died,
The answer came: nay, this remember too,
God's will to do.

Once more I asked, is there still more to tell?
And once again the answer sweetly fell:
Yea, this one thing all other things above,
God's will to love.

Intelligence.

AIRDRIE.—The annual soiree took place in the Chapel, Graham Street, on Monday evening, December 4th. The interest taken in the evangelistic efforts in the town by the Baptists was fully demonstrated on this occasion by a large and appreciative audience, the church being completely filled. Rev. Wm. Fulton, the esteemed pastor, presided, and with him on the platform were the Rev. Messrs. Whittet, Wishaw; Millar, Coatbridge; and Fulton, M.A., Whifflet. Apologies were read from Rev. Messrs. Blackstock and Steel. After tea, the Chairman, in the course of his remarks, said that he was very much pleased to see so many of their brethren and friends present on that occasion. That was not their business meeting, but their gathering that evening was to draw out the sympathies of one towards another. He referred to his having been laid aside through illness, but trusted that in time to come he would be able to take a greater part of the work than he had of late been doing. It was his earnest desire to continue among them and make known the grace of God. He was glad to be able to state that the roll of membership was higher this year than it had ever been, and that they were at present enjoying the blessings of unity. They had been engaged for a considerable time in evangelistic work. They did not seek to interfere with other denominations; their desire was that the word of the gospel should be known throughout the community. He thanked them for their presence there that evening, and for the kindly feeling that seemed to prevail amongst them. Rev. Mr. Whittet said it gave him great pleasure to be present at their annual meeting. He had the fullest sympathy with the work in which Mr. Fulton was engaged. There was work for all to do, and when they did that they had a right to expect success. Rev. Mr. Fulton, Free Church, Whifflet, in the course of a short address on Christian brotherly intercourse, said he thought all denominations should unite to fight against the common enemy. He wished well to all denominations, and fully sympathised with them and wished them all success. Rev. Mr. Millar, Coatbridge, briefly addressed the meeting. During the evening the proceedings were much enlivened by the rendering at intervals of a number of appropriate hymns by a choir led by Mr. Aitken, to the accompaniment on the harmonium of Miss Dick. Votes of thanks were proposed to the choir and Miss Dick, and to the waitresses, by Mr. Martyn; to the speakers, by Mr. Cullen; and to the chairman, by Rev. Mr. Millar—all of which were heartily responded to.

ANSTRUTHER.—Special services in connection with the enlargement of the chapel were held on Sabbath, December 17th, when the Rev. W. Tulloch, president of the Union, preached forenoon and afternoon. The additional accommodation which has been provided at the east side of the chapel, will give 120 extra sittings, and has been rendered necessary by the steady increase in the congregation. On the following evening a fruit soiree was held, at which there was a good attendance. The Rev. W. M'Intosh, pastor, occupied the chair, and was supported on the platform by Revs. Alex. Grant, Glasgow; J. Urquhart, Kirkcaldy; W. W. Sidey, Cupar; J. G. Gibson, St. Andrews; J. Butchart, and J. Whitson, Anstruther. A choir under the leadership of Mr. David Mitchell, and Mr. John Jamieson, sang a number of hymns while the audience was assembling, and at intervals during the evening, being accompanied on the harmonium by Mr. James Fortune. Mr. Thomson, the convener of the building committee made a statement. Prior to this enlargement, he said, the church property, including the schoolroom and manse, was free of debt. The cost of the alterations would not exceed £250, and they had received something like £256. Of this amount the congregation had subscribed £186, and Mr. George Fowler, who, though not residing in the locality, took a deep interest in the welfare of the church, had given £50, with the promise of more if required. The chairman, in the course of his address, said that their present success and extension, were due in a great measure to the labours and prayers of the twenty members who founded the church twenty-three years ago, and he thought it would be wrong for the reapers to forget the patient toil and lonely steps of the sowers. The Rev. Alex. Grant referred to his former connection with the church, and said the time he spent in Anstruther had been a happy one. He also made some appropriate general remarks. The Rev. Mr. Urquhart spoke on the advantages of churches, and the duties of members. Rev. Mr. Sidey gave an ad-

dress on "Prayer." Rev. Mr. Whitson congratulated the church on its present position, and referred to the pleasant relations which existed between Mr. M'Intosh and himself. He hoped the time would soon come when another extension would be required. Rev. Mr. Gibson gave an address on the happiness of religion. The chairman having briefly wound up the addresses, and votes of thanks having been given to the choir, the speakers, and the chairman, the proceedings terminated.

AMERICA.—BAPTIST PROGRESS IN NEW YORK AND PENNSYLVANIA.—In an able article in the *National Baptist*, on the above subject, the Rev. Dr. G. W. Anderson shews that while in 1792 the Baptists in New York numbered 4,895, in 1882 they numbered 113,862; and that in the state of Pennsylvania the numbers has increased from 1,348 in 1792 to 62,877 in 1882. Underlying this grand increase, there has been unwavering faith in Baptist principles, and also a loyal profession of them before the world. The increase is largely the outcome of this faith and loyalty.

BERWICK.—The annual social meeting of the Castlegate Church was held on Wednesday, 20th ult., in the Good Templar Hall. There was a large and pleasant gathering. The Rev. W. J. Packer, pastor, occupied the chair, and was supported by Rev. Mr. Seaman, Hawick; Rev. D. Ritchie Key, M.A., Galashiels; and Mr. D. Ross, of Kelso. After tea, the reports for the year were read and approved of. They showed a very satisfactory state of matters, especially in finance. The church, though comparatively small, as the result of an excellent organisation under the care of Mr. A. Dods, raises nearly £100 for mission purposes. After the reading of the reports, short addresses were given by the ministers on the platform. During the evening music was discoursed by the choir, accompanied by Mr. T. Purves. The usual votes of thanks brought an enjoyable meeting to a close.

CAMBUSLANG.—The anniversary soiree of the church in Cambuslang was held on November 22nd. The report of this, the youngest church in the Baptist Union of Scotland, is most cheering. During the year twenty-eight members were added. The Sabbath school has eighty children on the roll, with an average attendance of fifty-seven; and the friends have paid all their own expenses, and made a collection for various charitable objects besides. During the evening addresses were delivered by Mr. Robertson, pastor of the church; Mr. Grant, of John Street, Glasgow; Mr. Millar, of Coatbridge; Mr. Whittet, of Wishaw; and Mr. Graham, of Glasgow.

FRESWICK.—A new chapel in connection with the Baptist denomination was opened in Freswick on Thursday, November 30th, at 12 o'clock. The opening sermon was preached by Rev. R. M'Gregor of the Free Church, Canisbay, from Romans v. 5. At the close of the service, Mr. Scott, Keiss, for himself and others associated with him in getting the chapel erected, expressed their gratitude to Mr. M'Gregor for his kindness in agreeing to conduct the opening service. He also hoped that the excellent discourse he had delivered would do much good, and said that he would be very welcome to the use of the chapel any time he might find it convenient to preach in Freswick. In the evening a service was held, conducted by Mr. Macdonald. At both services collections were made, which amounted to £10. On Sabbath evening a Sabbath school was commenced in the chapel, when 42 scholars were enrolled. A meeting was also held, conducted by Mr. Scott and Mr. Hunter of Lasswade.

GALASHIELS.—LECTURE.—The first of a short series of lectures in connection with the Stirling Street Church Bible Class was given on Monday, December 4th, by Rev. D. Ritchie Key, M.A. The subject was "The Daybreak in Scotland." The lecturer sketched briefly the state of Scotland before the introduction of Christianity, and he shortly recounted the leading facts concerning its advent in our land. Dr. Somerville presided, and at the close, moved a hearty vote of thanks to Mr. Key for his lecture. The proceeds go to purchase an harmonium for the Sabbath school of the church.

GALASHIELS.—A new Baptist chapel for the use of those meeting in Bridge Place Hall is now in process of erection. The chapel is a plain building seated for about 300, and is expected to cost about £300.

GLASGOW. — ADELAIDE PLACE CHURCH.—Our readers will receive with great sorrow the news that Dr. Culross has resigned the pastorate, having acceded to the renewed invitation of the committee of Bristol College to become the principal of that institution. At a meeting of Adelaide Place church held on Wednesday evening, December 20, a resolution was passed expressing deep regret at the resignation by Dr. Culross

of the pastorate, and at the loss of his services to the denomination in Scotland, and expressing also earnest desire for the re-establishment of his health and for his usefulness and happiness in his new sphere of labour.

GLASGOW.—NORTH FREDERICK STREET.—The Rev. A. F. Mills has resigned the pastorate of the church.

GLASGOW.—CAMBBIDGE STREET CHURCH BAZAAR.—This bazaar was held on the 7th, 8th, and 9th December, and has not fallen short of the expectations that were formed respecting it. Its object was to reduce by a certain amount the heavy debt which was crushing the energies of the church; and although the remaining debt is still heavy, the result of the bazaar will aid considerably in relieving the pressure. The sum realised during the three days was £510, and there is a hope that when all matters are settled, there will be a clear gain to the church of £500. The bazaar was opened on the successive days by Mr. Wilson, junr., who took the place of his father the ex-provost of Govan, prevented by unavoidable business from fulfilling his engagement, Rev. Dr. Culross, and ex-Bailie Scott, all of whom spoke of the necessities and praiseworthy struggles of the church, and the eligible method which the church adopted in holding a bazaar to diminish their burdens. The devotional exercises were conducted on the respective days by Rev. Dr. Pulsford, Rev. Dr. Culross, and Rev. George Stewart of Trinity Free Church. The committee take the opportunity by means of this notice of rendering their sincere and cordial thanks to all their friends, both in the city and throughout the denomination who have contributed articles to furnish the stalls or donations of money, as well as to all those friends who assisted in forwarding the sales.

GLASGOW.—SOUTH SIDE.—The anniversary soiree of the Sabbath school was held on Thursday, December 22nd. The pastor, the Rev. W. H. Elliott, presided. There was a larger attendance of scholars and friends than upon any previous occasion, and a very pleasant evening was spent. A number of the children gave recitations, dialogues, &c., and several bibles were distributed as prizes to those who had been most regular and punctual in attendance, and best behaved throughout the year.

GOVAN.—A soiree in connection with this church was held on Thursday evening, 23rd November, Rev. Jervis Coats, M.A., the pastor, in the chair. In his opening remarks, Mr. Coats said that the soiree was to serve a double purpose, to commemorate the tenth anniversary of the church's existence, and to inaugurate a series of special meetings which were about to be held. Ten years ago the church had been formed, and since that time pastor and people had worked on together, not without difficulties and trials, but at the same time with numerous manifestations of the divine presence and blessing. Earnest and stimulating addresses were afterwards delivered by Revs. Drs. Fergus Ferguson, Glasgow, and Oliver Flett, Paisley; Revs. P. J. Rollo, Glasgow; A. Wylie, M.A., Edinburgh; and Mr. Howard Bowser. The church choir sang with pleasing effect several anthems during the evening. The Govan church has lately been cleaned and painted, and in order to assist in defraying the expense incurred the soiree tables were provided by a number of the ladies of the church. By this means a handsome sum was realised. The evening's proceedings were much enjoyed by those present.

GRANTOWN.—The Baptist chapel in this summer resort has undergone extensive alterations and repairs, adding greatly to its appearance and comfort. Re-opening services were held last month. On Thursday, December 7th, a thansgiving service was held in the forenoon, when Rev. A. Grant, of John Street Church, Glasgow, preached a sermon from Psa. lxv. 11. At the soiree in the evening Rev. James Duncan M.A., pastor of the church, presided, and expressed his gratitude to God and to all the friends who so generously helped to render their place of worship so comfortable. Addresses were delivered by Mr. Bruce, Forres, Mr. Chevis, missionary, and Mr. Grant, Glasgow. On December 10th, two discourses were delivered by Mr. Grant.

HAWICK.—The new chapel, the memorial stone of which was laid some time ago, is now nearly finished. The seats are at present being put in, and it is expected that the building will be open for worship early in the new year. The friends here are eager to have it open as they meet in a very inconvenient place. They hope after they enter their new chapel to make considerable progress.

HELENSBURGH.—CHURCH ANNIVERSARY AND SOIREE.—On Sabbath, Oct., 29, services in connection with the second anniversary of the church were held, when two sermons were preached by the Rev. J. Urquhart of Kirkcaldy, which were listened to with profound atten-

tion, the explicit manner in which he expounded his subject showing the power and ability he possessed in theological matters. On the following Friday evening a soiree was held in the Good Templars' Hall. There was a very large attendance, Mr. Norman M'Leod occupied the chair, and was accompanied to the platform by the Revs. J. Paterson and A. Grant, Glasgow; R. C. Anderson, Dumbarton; J. Troup and Sowerby, Helensburgh; Messrs J. C. Graham and William Tulloch, jun., Glasgow, and G. Allan. After tea had been partaken of, the Chairman in opening the proceedings, said he would not occupy their time, because there were other gentlemen present better qualified to address them than he was. It was with great pleasure that he saw members of other bodies there; and he could look forward to that greater, higher, and truer union which would be consummated, when the great army of God would be gathered round the foot of the Cross, when there would be one Lord, one faith, and one baptism. Let them go forth from this meeting and manifest their interest one with the other, and these latent powers and faculties, which had hitherto lain dormant among them, might spring up and bring forth fruit, perhaps twenty-fold, aye an hundred-fold. Mr. Allan, the secretary of the church, read the annual report. On the first opening of the church in the town they had numerous visitors, who, after a time, when they had satisfied their curiosity, dropped off, but that was to be expected. They had within the past twelve months been looking out for a a more suitable place for worship, but had not as yet been successful, so they had just to conduct the services in their old cold and uncomfortable hall. There were nine additions to the membership during the past year. Their financial position was all that could be desired. although they were not by any means gifted with riches. Their Wednesday evening prayer meeting had been a grand success, it never having been better attended than during the last summer; and the Sunday morning prayer meetings were very fairly attended. They also advocated the total abstinence system in the church, and he was glad to say all the members had taken the pledge, with the exception of two or three, whom they were in hopes of converting over to the right side. The urgency for more agressive work being entered into this winter was strongly laid before the church. Kitchen meetings in various parts of the town, were considered to be the best means whereby the successful carrying out of this work might be accomplished. It was also considered that the temperance cause might be successfully advanced in connection with these meetings. Interesting and profitable addresses were delivered by the friends on the platform. A service of fruit was given during the evening and the choir sung several sacred hymns and anthems with much sweetness. Miss Buchanan presided at the piano and harmonium, and altogether a very pleasant evening was spent. [This notice should have appeared last month, but was accidentally mislaid.]

PAISLEY.—STORIE STREET, ANNUAL SOIREE.—On Tuesday, 5th ult., the annual soiree of the church and congregation was held in the church, which was filled. The pastor, Rev. Dr. Flett, presided, and was accompanied to the platform by the Revs. Alex. Wylie, M.A.; James Haig, Edinburgh; P. J. Rollo, Glasgow; and Jervis Coats, M.A., Govan. As is usual on the occasion of the annual soiree, the Chairman in his address gave a brief view of the various departments of Christian labour in which they were engaged, and pointed out that as the local work of the church was prospering, so he was happy to say, was the public denominational work in which the church was interested. For a number of years now, the work of ministerial education especially had been increasing in influence; and the advance made this year, he felt assured, was as valuable as any that had taken place in the past. There might be some distracting elements at work, but these would soon subside, leaving the work all the more stable on account of a little contact with adverse influences. Very able addresses were given by the friends on the platform, and in the course of the evening the church choir gave a very fair rendering, with organ accompaniment, of a number of musical pieces.

PITLOCHRY.—Mr. Walter Walsh, one of the students of the Union, has accepted the pastoral charge of the church here, and has entered on his labours.

WESTRAY.—ORKNEY.—Recognition services were held here on Sunday, November 19th, when Mr. P. F. Slater was ordained to the pastorate. Rev. A. Hewlett, Wick, conducted the service and preached in the morning, and Mr. Slater preached in the evening. Mr. Slater has been labouring in connection with the churches here and in Eday during the past year. Evangelistic services were held during the week.

blessing. Just as the liberal deviseth liberal things and by liberal things shall he stand—just as he that watereth shall be watered also himself—so "they shall prosper that love thee."

For the long period of fifty-four years this church has enjoyed a large measure of peace and prosperity. My experience as pastor extends over not more than four years and a half. I have been able to do far less than I desired. My great aim has been to let the Bible itself speak—and that about its grand central theme, Jesus Christ the Son of God and Saviour of men. Conscious of many imperfections, shortcomings, and errors, I humbly leave the work I have done to the Lord, believing that in so far as it has been done in His name He will let nothing be lost. From first to last the work among you has been a pleasure; the only sorrow is what I have had to leave undone. In nothing have I had the experience of hampering or thwarting, but of generous Christian kindness throughout. There are elements of great and varied usefulness in the church, full of promise for the future. There are few churches that embrace a larger measure of youthful zeal and enthusiasm, and of ripe Christian experience. The harmonising and blending of these elements in common action will give you, under God, immense power—just as each individual realises that, in being made a Christian, he is so made not for himself alone but also for the sake of the Redeemer—that he is not a cold and unbreathing marble statue, chiselled and placed on a pedestal to show the skill of the Divine sculptor, but a fresh and living force sent into the battle by Jesus Christ. I would urge old and young to unite more heartily than ever in sustaining the various operations of the church—Bible class, schools, prayer meetings, tract distribution, evangelistic effort, as well as the Lords day services and the meetings for the business of the church. Especially let advantage be taken of first love. These young converts, with their ardour, freshness, gladness, and enthusiasm, are a mighty power for good when banded side by side in loving fellowship and service with the veterans who have proved the Lord's faithfulness through years of varied experience.

In bidding farewell, I would adapt the Old Covenant words to New Covenant conditions, and say, "Peace be within thy walls and prosperity within thy palaces." May the peace of God in all its greatness and felicity be yours, henceforth and for ever. May it rule in every heart. May it be manifest in all your gatherings. May it inspire you in all Christian labour and patience. And finally, when the Lord shall appear, may you be found of Him in peace, without spot and blameless. I cannot close without one word to "them that are without," who know the Gospel in its terms, but have never come personally to Jesus Christ. You need Jesus Christ. You cannot do without Him. He has come hither as the seeker of your soul this afternoon. He stands forth before you as a Saviour, with a place of repentance for you at His blessed feet, and with arms wide open in welcome. Throw yourself fearlessly upon His love and almightiness. I beseech you do not take these as words of course, proper to speak at the close of a sermon or a ministry. May the Holy Spirit carry the words home to your heart, so that you shall this day, nay, this hour, betake yourself to the gracious Saviour, whose word stands on record for ever—"him that cometh unto me I will in no wise cast out."

The Courtesies of Home Life.

By Mr. William Tolmie.

II. For Parents.

CHILDREN are a heritage of the Lord. Let us think of them thus and it will help us much in our dealing with them. If, instead, we look on them as troubles, as obstacles to our enjoyment of life, as *encumbrances*, to be handed over to the care of servants, like other household property or work, we shall utterly fail in our whole relation to them, and neither be blessings to them, nor receive blessing through them.

Children need and should receive great consideration. There are differences of age, of sex, of capacity, and ofconstitutional temperament; their habits, amusements, and occupations are different; and so parents require to get to understand them individually, and to deal with them in much wisdom, and with much discrimination and patience, yet without partiality or favouritism.

The apostle Paul, who had on him the care of all the churches, and whose spirit was often sorely vexed at their behaviour towards himself, their forgetfulness of his teaching, and their return to the weak and beggarly elements of the world, did not forget to act towards them in tenderness and love, when he might have been provoked to use the authority which God had given him for their edification. To the Corinthians he writes, "I, Paul, myself beseech you by the gentleness of Christ." And he reminds the Thessalonians, "we were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you . . . we exhorted and comforted and charged every one of you as a father his children." In the like spirit he deals with the bewitched Galatians; and in this he is an example to parents who would successfully win the souls of their children. Look too at the patience, the gentleness, and the wisdom of Christ in dealing with His disciples, whether the impulsive Peter, the ambitious James and John, the doubting Thomas, or even the traitor Judas. When many of His disciples went back and walked no more with Him, His only reproach was the question, "will ye also go away?" And when His enemies came upon Him to eat up His flesh, loving His own which were in the world He said, "If ye seek Me let these go their way." Need I remind you that like as a father pitieth his children, so the Lord pitieth them that fear Him. God is indeed a God of judgment, but it is His strange work, while He delighteth in mercy. He is indeed a King, but He is also a Father. The King gives dignity and authority to the character of Father, while the Father gives love and tenderness to the character of King. And if we may speak of an earthly parent as holding a somewhat similar relationship, though in an infinitely removed degree, it may be as at once a kingly father and a fatherly king.

Children, being but children, cannot be expected to think and speak and act like those of mature years. They are, in a special sense, but as of yesterday and know nothing; they have literally every thing to learn.

Old heads are not to be looked for on young shoulders. Knowledge and wisdom must be the result of education and training (home as well as school), and of experience and observation; line upon line, precept upon precept, here a little and there a little. And so parents need to be like "the husbandman who waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." They should indeed desire and look for early results, but should not be discouraged if these be delayed. "The seed is buried, but not lost. It often happens, when the sub-soil is brought to the surface, that plants and flowers appear which were not known to grow on that spot before. How long in such cases must the buried germ have retained its vitality! The good seed of the kingdom is thus buried, but it is not therefore destroyed. Sooner or later that seed is brought under divine and quickening influences, and made to bring forth fruit."

Parents should consider well the bodily health of their children, encourage exercise in the open air and moderate engagement in safe and healthful sports. This may help much towards that most desirable attainment, a sound mind in a sound body. They should also let them see that they are in entire sympathy with them, making themselves their companions, entering with readiness into every thing that interests them, even into their recreations; to the child becoming a child that they may gain the child, remembering that they too were once children. * They should be cheerful themselves; happy in seeing their children cheerful, even buoyant and exuberant at times; and so help to diffuse sunshine all round. They should encourage them to free and familar intercourse concerning any thing that pleases or troubles them; answering their frequently puzzling questions as best they can, even if sometimes put at an inconvenient moment, without feeling or at least betraying annoyance. †

They should never practice deception on them; and should be at all times careful to keep their promises, so that their word can be certainly relied on. Treated thus the children will not feel that their parents are removed at a great distance from them, but that they are their near and familiar friends; will trust them, consult them, and be glad to be beside them. There will be no desire to break away from the restraints of home, indeed, these will scarcely be felt to be restraints; the rod of rule will be one of love, rather than of iron; they will be led, not driven; attracted, not repelled; they will be guided by the reins rather than urged by the whip. Thus, as well as by their more direct teaching, and

* John Foster writing of himself in the company of his children says, "I never mind how much din is made by them if it is not absolutely in the room where I am at work. When I am with them, I am apt to make them, and join in making them, make a still bigger tumult and noise; so that their mother complains that we all want whipping together!" Dr. Chalmers was playful among his children even to occasional romping. When from home he sent them little printed letters. Writing to his wife, he says, "I want each letter you receive from me to be signalised by a feast of strawberries to the children . . . with a competent quantity of sugar and cream."

† A father while reading the newspaper was asked by his boy the meaning of the word "transatlantic." Not wishing to be disturbed, he answered curtly, "it means *across* the Atlantic, don't trouble me with any more questions." The boy, feeling hurt, left the room, saying as he did so, loud enough to let his father hear, "and I suppose 'transparent' means a *cross* parent."

especially by their consistent Christian life, which is a constant, silent, but impressive teaching, the parents will—

> "As a bird each fond endearment tries
> To tempt its new-fledged offspring to the skies,
> Employ each art, reprove each dull delay,
> *Allure* to brighter worlds, and *lead the way.*"

Is there then to be no restraint? Yes, or we would be in the same condemnation as Eli. The reins are for restraint as well as guidance. But a judicious driver is not always keeping them tight. He holds them somewhat loosely but watchfully, and pulls up only when necessity requires. So should it be with parents.

Some keep themselves and all around them in a constant state of unrest (fidgets is the word), by an excessive watchfulness over their young ones' movements, a nervous anxiety if they happen to be any length of time out of their sight, and a fear that they are in some mischief or danger. This is surely not quite consistent with the daily committal of them to the care and keeping of our heavenly Father.

An important object to be aimed at in the training of children is the cultivation of habits of self-reliance, self-government, the exercise of their mental faculties, and a feeling of personal responsibility. They should therefore be accustomed to do as much as possible for themselves, and not to rely on others to do for them what is in their own power. They should be taught, not merely to commit certain things to memory (an excellent practice, the benefits of which last through life), and to do certain things which they are told, but to think, investigate, judge, and act. Wise parents will encourage rather than repress this spirit of enquiry, this development of judgement and responsible action, taking care of course to guide them as well as they can, and to inculcate loyalty to conscience and the need of divine enlightenment; and especially seeking the grace of the Holy Spirit to lead them into all truth.

Thus, as they grow up, and their personal responsibility becomes more felt and acted on, the cords of parental rule will be relaxed. And it is well that this should be gradual rather than sudden. Let them be to some extent consulted as to matters affecting themselves personally, interested in the family history and affairs, and initiated, it may be, into some of its secrets. At worship they might be invited to select a hymn, by turns or otherwise. And so with other engagements. If they are made to feel that they have an active share in them their interest will be deepened and increased.

Some parents are always scolding their children, finding fault, and telling them how bad they are. This is not like God; "He will not always chide." They do not seem to consider what an injurious effect this has, nor on the contrary how inspiriting and encouraging are a kindly pat on the head, and a few hearty words of approval and commendation. * Others are ever praising their children and telling them how good they are; they give them everything they want, especially if they cry for it; pamper their appetites, indulge them in all their whims, and excuse them in any manifestations of

* Children are often scolded and punished for mere accidents, which might as readily have happened with the parents as with them; this is not right.

temper or disobedience. This course, equally with the other, is highly pernicious, and productive only of mischief. Children so treated grow up to be self-willed, selfish, and disobedient, not at all fitted to stand the many rubs of life with which they may expect to meet, nor to discharge their duty to their fellow men.

Some again are always commanding, forbidding; "don't" seems to be a favourite word with them. How much better it would be to show their children what to do and how to do it; this would not only keep them from the wrong, but lead them, in a pleasant way, to the right. And how much better to get them to do what is wanted by the expression of a wish than by a formal command. Indeed, ordering should as much as possible be avoided; the same end may be gained by respectful requests; and by this method, while nothing is lost, much is gained, and a good example is set.

There are doubtless many occasions when nothing but firmness and a strong hand will prevail. In that case let the parents make quite sure that their children clearly understand what they mean, and that the command or refusal is not capricious, but right and necessary; then they may enforce it.

When they do commit a fault which calls for reproof or punishment, they should be encouraged to acknowledge it; and if they honestly do so, and promise greater carefulness in future, it should be forgiven. It is worthy of serious consideration whether, if there must be punishment, the infliction of it in private would not be more likely to be efficacious than if in the presence of others.

Children naturally feel more than grown-up people the refusal of a request. It is therefore all the more desirable that if there must be a refusal, the pain of it be mitigated as much as possible by the gentle sympathetic manner of it, and by its being made evident to the child that it is dictated, not by caprice but by a sense of duty, and considerations of his own good. It is well too on such occasions to substitute something else for the thing denied. This diverts and occupies their attention, and shows them that the interest in them is positive and not merely negative.

It is a grievous mistake and a great injury to educate children or allow them to grow up with the idea that one of the objects in life is to make money, or that they may shine in society, and make what the world calls good matches. This gives them an altogether unscriptural view of life, and fosters avarice, pride, ambition, envy, and such like.

I would strongly urge the propriety of being just in deciding disputes between children, and of being calm and fair in judging of what seems to be a fault; otherwise there is great danger of misjudging Before condemning or punishing, patiently hear whatever explanation or defence the child may have to make; it may greatly alter the character of the act. I have read of a noble boy, whose father had forbidden him to go into the water. One of his companions, while bathing, was nearly drowned; and he, without waiting to take off his clothes, swam in and saved him. On going home, his father, seeing him in wet clothes, was angry at what he considered an act of disobedience; would not listen to the explanation which his son repeatedly attempted to offer, but in his

rage struck him, and sent him to bed. The boy writhed under a sense of grievous injury; and fever set in, ending in death. Bitterly did the father repent his conduct, but too late; and he learned a lesson which he carried with him to his grave.

Some of our children may leave home for other parts of the country, or for a foreign land In that case let constant communication be kept up, that all the love and influence of the old home may as far as possible be kept in exercise. And even if any should leave under unpleasant or painful circumstances, let them know that our door is ever open for their return, and our heart ever open to receive them, however much they may have gone astray. Remember David and his erring son Absalom; and especially the prodigal son and his rejoicing father.

There are occasions, and we should avail ourselves of them with prayer and a sense of deep responsibility, when we may speak personally and faithfully to such of our children as have not given themselves to the Lord, of his claims on them, His love to them, and the sin and folly of living away from Him. But there are also inappropriate occasions and methods; and we must be careful not to give our loved ones a disgust at religion, and drive them farther from Christ by persistent and injudicious ways of dealing, which have the appearance to them of attempts to coerce them into being Christians It surely is not wise nor right, for instance, to lay upon them, as daily tasks, the reading of the Bible, prayer, and other Christian duties, while as yet they have no heart nor relish for these things, but it may be the very reverse. This is calculated to give them a rooted aversion to these sacred engagements. I fear some of our young people may have been hindered by action like this on the part of earnest and thoroughly well-meaning, but I believe mistaken, parents. We may win our children to the Saviour, but cannot force them. I am more and more convinced that the ordinary daily life of the parents, including even the familiar fireside conversation, is one of the most potent elements in the formation of the character, the habits, and the opinions of their households; more potent often than direct formal teaching. Children are grand listeners, keen observers, and unsophisticated reasoners. They have good memories too, and can understand and admire consistency between words and actions, and detect and detest hypocrisy and sham with an "unerring instinct." While therefore we sow the seed by instruction, at sundry times and in divers manners, as well as by daily manifestation of the truth in a walk and conversation becoming the gospel, and water that seed by earnest believing prayer, we may confidently while patiently look for the blessing to Him who giveth the increase.

HAVE FAITH IN GOD.

ERRATUM.—On page 11, line 3, *for* "proportion as a help," *read*, "position as a help-meet."

FROM very joy, I do not comprehend how it is that Majesty does not disdain to enter into confidential and sweet fellowship with our weakness, and that God does not deem it unworthy of Himself to bind Himself in marriage with the soul wandering far from Him, and to render to it the love of a bridegroom who is captivated by burning love.—*Bernard of Clairvaux.*

The Sea and the Night.

By Rev. David Davies, Weston-Super-Mare, Author of "The New Name," and other Sermons.

"The sea is His, and He made it."—PSALM xcv. 5.
"Thou makest darkness, and it is night."—PSALM civ. 20.

THESE words, which we are too apt to regard as platitudes—so familiar do we become with sacred truths—meant a great deal to a Jew.

To him it was a triumph of faith to be able to say, "The sea is His, and He made it." He had never explored that vast expanse, he had never presumed to fathom its depths. From Mount Carmel, or some other eminence he had looked over the Mediterranean or Great Sea. His eye had followed its glassy surface, or its surging billows, until the mysterious sea and the mysterious heavens seemed to join each other, the infinite depths below and above seemed to *touch.*

The sea was a terrible thing to him, not only in its calm glassiness, hiding unknown deeps, but fearful in its savage rage and thundering roar. "The voice of the waves" he associated with the "tumult of the people." *Rebellion* to him was symbolised there. The sea was the essence of rebellious might almost amounting to omnipotence.

It was not difficult for him, belonging as he did to an agricultural people, to believe that "God's hands formed the dry land." *He obtained his living from the earth.* Men can, with comparative ease, realise that God has made anything that greatly benefits them. Perhaps this after all is about the only thing that has reconciled man to the sea. Jean Ingelow's "Old Fisherman," while relating the storms he had encountered, and the losses he had sustained, characteristically adds, "O Lord, I have drawn good food and made good money out of Thy great deep."

How then could a Jewish psalmist exult in the fact that the sea was God's? He had no doubt read in the account of the creation that God had made the sea. But a man must get at the soul of a creed before it can afford him any comfort. There is no comfort in the fact that God made the terrible. That must somehow or other be associated with a beneficent purpose before we can have any pleasure in dwelling upon it, or indeed in associating it with a beneficent God. Was there some gift of which God had made the sea the bearer? We pause for the reply.

Again: It was a triumph of faith for the Psalmist to say, "Thou makest darkness, and it is night." God make *night!* Here again we remember that the Psalmist must have heard over and over again that God made "*light*," and said it was "good;" but was it so evident that God "*made darkness?*" Mankind have, in all ages, attributed light to a deity, and without exception, I think, to a beneficent deity; but the night has as often been attributed to demons. Indeed, when Christ appeared to his disciples on the *sea* and by *night*, the old human feeling which attributes storms and darkness to a demon was uppermost in them. They thought that the very Christ was a "spirit." The child thinks that

there is something evil in darkness. God graciously ordains that the full consciousness of the setting sun and gathering darkness should not rush upon us at once. I cannot imagine with what feelings a man in full possession of his faculties would witness a sunset for the first time. There is something thrillingly tragical about the darkening day. I am inclined to think that by the dispensation of sleep, it must have been first of all made known gradually to Adam. I fear that if, *for the first time* after a day of brightness I saw the sun set and darkness rush upon me, I should lose my mental equilibrium and become mad. I should conclude that an evil power had triumphed and that I was its victim. Even Ptolemy felt that when exceptional darkness came, during the crucifixion, that *God must be dying.* It is a fearful thing to man when light dies out—it is almost synonymous with all that is divine vanishing.

When the Psalmist therefore said, "Thou makest darkness, and it is night," and spoke of that as one of the merciful acts of a living God. It was a triumph of faith which would have been impossible apart from a Divine Revelation connecting infinite goodness with the darkness of night.

What was it then that had reconciled the Psalmist as a Jew to the thought of the "*sea*" and of "*the night?*"

I have intimated that the mere fact that God had made the terrible sea, would not be enough. The Psalmist had in addition to that seen some of its beneficent uses. He had learned that it was God's reservoir, from which He sent His chariots (the clouds) to water the earth, and thus prevent it from becoming a barren cinder, providing food for neither man nor beast (Ps. civ. 3 and 13). That in itself would be a *valuable* assurance which would enable the Psalmist to read the account of the creation with increasing interest. But that is not all. The Psalmist remembers, too, that the most gracious of all designs was fulfilled in the depths of the "sea," and the most wonderful of all deliverances wrought in the "night." For it was by *night*, as well as amid storm and tempest, that the Lord saved His people. In the night He made them walk through the depths. With what reconciled feelings the ransomed people must have looked at the sea the following morning, as they remembered the events of the terrible night which had culminated in so bright a dawn! "The sea is His," and "Thou makest darkness," must have escaped from their hearts as articles in their creed which they understood now better than ever before.

As ages have passed men have realised more and more the truth of this saying.

"The sea is His." Men trace much of God in the sea. Man claims the land and divides it into acres. There is one exception—the place where we bury our dead. We say, Let that be "God's acre." Lords go as far as possible, and with a boast and fuss which sometimes wearies us out of all patience, lay claim to right of foreshore. Let them: they can go no further. Even countries can only lay claim to their channels and bays. The high seas, the open oceans, whose are they? GOD'S. "The sea is HIS." "The deep places of the earth are in his hands." What a comfort to those who lose their dearest ones at sea, that they have only fallen into His hands!

"His way is in the sea, His paths in the great waters, and His foot-

steps are not known"—not in the shallows which we can fathom but beyond our ken. This, then, is the utterance of a mighty faith.

"*Thou makest night.*" Now the Psalmist can read the first chapter of Genesis and understand it as he never did before. "God made light" and saw that "it was good." Men had read these words, and concluded that the darkness was evil. Nay, for the *alternating* of light with darkness was also good; hence "The evening and the morning were the first day." There is evening as well as morning in God's day, and there is as much of God in the evening as in the morning. It was in the cool of the day, at eventide, that He came nearest to Adam in paradise, and that is the time He often comes to us. We gradually learn that here at least we need darkness as well as light, rest as well as labour, and God is in them all.

Apply this to our spiritual life. Let us not seek to narrow within the limits of our vision the sphere of God's gracious operations. The unfathomable sea and the inscrutable darkness are parts of His ways. He often takes what appear to be most unlikely means for the furtherance of His gracious purposes, chooses the sea and the night as the exponents of His love and mercy. He redeems not only us but also our surroundings. The cross has never been the same since Jesus Christ transfigured it with His touch—a touch that had in it the mighty impulse of a divine compassion, as well as the quivering throb of human agony. That cross, which had hitherto been only an object of shame and of torture, has now become an object to glory in, since God has linked it to His redemptive word, just as in ancient times He associated the sea and the night with His most wondrous deliverance of His chosen people. It is by the cross that He redeems. That cross was a necessity of earth. It is His prerogative to convert this necessity of our sinful world into the central glory of His sinless Heaven. It is the glory of God that He makes all things work together for our good. Let disappointments, darkness, death come, if we but trust Him they will come to us as gentle as a whisper and sweet as a benediction.

Helpfulness.

By the Rev. Jervis Coats, M.A.

IN Bunyan's immortal allegory we read, that as Christian and his neighbour Pliable were making their way toward the wicket-gate, "they drew nigh to a very miry slough, that was in the midst of the plain; and they, being heedless, did both fall into the bog. The name of the slough was Despond." After sundry struggles, Pliable at last contrived to get out of the mire "on that side of the slough which was next his own house." Christian, however, anxious to get on his journey, "endeavoured to struggle to that side of the slough that was furthest from his own house, and next to the wicket-gate; the which he did, but could not get out because of the burden that was upon his back; but I beheld in my dream," continues Bunyan, "that a man came to him whose name was Help, and asked him, what he did there?

Sir, said Christian, I was bid to go this way by a man called Evangelist, who directed me to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

Help.—But why did you not look for the steps?

Christian.—Fear followed me so hard, that I fled the next way and fell in.

Help. Then said he, give me thine hand, so he gave him his hand, and drew him out, and set him upon sound ground, and bid him go on his way."

One cannot help forming a mental picture of the man so opportunely brought on the scene by the great dreamer. He appears before us with a clear resolute eye, a broad intelligent brow, and a firm set mouth, that parts every now and then in a bright kindly smile. And as we look at the portrait, and remember the part he played, we cannot keep from saying to ourselves, There is the *beau ideal* of a Christian. For the one thing this noble character seemed to think of, was the rescue of the unfortunate and erring man from the horrible pit and from the miry clay, and the setting of his feet upon a rock, that his goings might be established. The best title that can be borne by the follower of Jesus, when we consider him in his relation to his neighbours, is, "A man whose name is Help." He should be one who is content to sink everything else, his own desires and ambitions, his natural love of ease and personal credit, his ruffled or injured feelings, in the effort to assist his fellow-pilgrim along the narrow and difficult pathway of life. Such is the ideal Christ puts before us. Think of some of his parables. Take, for example, the parable of the Good Samaritan. Here you are presented with the delineation of a man in whom the yearning to bless was so strong that it swept away on its resistless tide all other thoughts and feelings. Excuses for leaving the helpless sufferer who lay bleeding by the roadside might, in ordinary circumstances, have been quickly found. They were, doubtless, only too readily invented by the Priest and Levite who passed by without rendering assistance. There is nothing so easy as to discover excuses for such conduct as theirs. Every commentator helps these devout men to a separate list of reasons for leaving the poor wretch alone. "A sad case this! One ought to help; but what can one do alone, and so far from any assistance. The poor fellow seems beyond all human help. I have no time, the temple service waits my presence. Then one must think of himself, and if we linger here, there may be two outrages instead of one. Besides, suppose we do render assistance, there is no personal advantage to be reaped by the act. No one will ever hear of our kindness; it will not bring us into prominence, or cause us to be talked of." And if excuses could be manufactured by Priest and Levite, then surely they could still more speedily have been furnished by the Samaritan. For the victim of the robber's greed and cruelty was a member of an alien and hostile race. He belonged to a nation that treated himself and all his fellow-countrymen with contempt and hatred. But with ampler reasons for neglecting the duty that lay in his path than those who had preceded him possessed, the whole course of the parable goes to show that the Samaritan rose at once far above all suggestions of selfishness or prudence. He was seized with an emotion of pity that, reaching the height of a passion, prevented him from staying to enquire

who or what the object of his compassion was, or from seeing anything before him but a human being in distress. His heart grew big within him at the spectacle that met his gaze, and careless of all consequences, nay, unconscious that there were any dangers to be feared, he stopped his journey, and kneeling by the side of the sufferer, began to do all in his power to bring back the ebbing tide of life. One half of the whole duty of man is enjoined in the command, "Thou shalt love thy neighbour as thyself." If any one is in doubt as to how this brief commandment, that sums up in itself the whole of the second table of the Law is to be fulfilled, he will find the doctrine of neighbourhood made clear in this parable. My neighbour is "any one who needs help, and whom I have power and opportunity to help, no matter what his rank, race, or religion may be." And a man keeps the law when he renders "Effectual succour when and where it is needed, having regard to nothing beyond the fact of need."

If Christ's teaching points in the direction I am indicating much more does His life. One cannot think of a better way of designating our Lords ministry than to call it a life of Helpfulness. Help He gives, freely, lovingly, to all. The rich and the poor, the exalted and the despised, the prosperous and happy, and the labouring and heavy laden; enemies as well as friends, slanderers equally with upraisers, each and all receive a blessing. What a crowd of gracious deeds rises up in our memories to witness to the truth of His own words, "the son of man came not to be ministered unto, but to minister and to give His life a ransom for many!"

The one question, then, that the Christian should put to himself as he goes in and out amongst men is, How can I help? Let him learn to look at all things in its light, let him ask it on all occasions, and test by it all that he says and does. Let him employ it in the stated gatherings of God's people. Enter the house of God with it on your lips, in your hearts. May our earnest cry ever be, Lord make me helpful this day, helpful to the preacher, helpful to my fellow-Christian, helpful to those who are seeking Christ. Use it in your daily intercourse with others. Pause ere you give utterance to the words that rise to your lips, and ask yourself before they issue in speech, will this remark be helpful? Will it allay irritation? Will it quicken zeal? Will it advance the interests of Christ's kingdom? Use it in your work for Christ. Let the desire to please or to shine be ever subordinate to the yearning to help. O what might not a company of faithful men and women accomplish, if they only resolved with one heart and one mind to bury out of sight every minor and disturbing element and to seek to earn for themselves the great title, which the Apostle John in his charming little 3d Epistle, desires to claim for himself and his converts, "fellow-helpers to the truth."

A CLERGYMAN, after preaching on the "Recognition of friends in heaven," was accosted by a hearer, who said: "I liked that sermon, and I now wish you would preach another on the recognising of people in this world. I have been attending your church three years, and not five persons in the congregation have so much as bowed to me in all that time."

Obituary Notice.

By Rev. James Haig.

MRS. N. LOCKHART, KIRKCALDY.

"The Memory of the Just is Blessed."

THE words quoted above are from the book of Proverbs, and are as true as they are beautiful. Those who are just in a scriptural sense are persons who have been justified by God's grace, and made just in character and life by the regenerating and sanctifying power of God's Holy Spirit. Naturally, men are not just in the sight of God, and they only become so when they undergo a change of *condition* and *character*, brought about *through faith*, and by the influence of the Divine Spirit. Those who are just in this true and scriptural sense, *shew* that they are just by a *holy* and *godly life;* they "do justly, love mercy, and walk humbly with God."

And those who are truly just are *blessed*. They are blessed in *themselves* and they exercise a blessed influence upon others. In themselves they are blessed, inasmuch as they are special objects of the Divine favour, and have the promise of eternal blessedness in heaven; and their *influence* upon their fellowmen is blessed, inasmuch as their fellowmen are benefited by that influence, *morally*, *spiritually*, and it may be *temporally*. Not only so, but the *remembrance* of the just has a blessed influence *after* they have left this world. Those who have known and esteemed them for their piety and goodness, while living actors on the stage of time, think of their virtues when they are gone; in doing so, they feel the sanctifying influence of their remembrances and realise how expressive are the words, "the memory of the just is blessed."

The remarks just made have been suggested by the death of Mrs. N. Lockhart, senior, an old and much-esteemed member of the Baptist Church, Kirkcaldy. We have good reason for thinking that she was a just person. We do not affirm that she was *perfectly* or *sinlessly* just. In that sense we cannot speak of any of the human race now living, or (with one notable exception) who have ever lived in this world. With that one exception, *all* have sinned and been characterised by moral imperfection. But while remembering and admitting this, we have every reason to speak of our departed sister as one who was truly just before God and her fellowmen. She had an experimental knowledge of the grace of God, and was a sincere believer in the great Saviour made known by the gospel; as a believer, she was justified by God and saved from sin's condemnation. She had been quickened by the regenerating power of the Holy Spirit, and led thereby to live a *righteous* and *godly* life. It was in *this way* that she *shewed* she was truly just; and by her life and character adorned and recommended to others the gospel she professed. *Thus* also, although dead, she still speaks to us, and influences us for good. Knowing and remembering her worth and goodness, we feel that her memory is truly blessed.

Mrs. Lockhart was born in the year 1794 at Largo, an important village in the eastern part of Fifeshire. In the year 1814 she was baptised, on a profession of her faith in Christ, in a stream near Kirkcaldy, and received into the fellowship of the Baptist Church there; she was, therefore, a member of the church for 63 years, and at the time of her death, December 22nd, 1882, was in her 89th year. She was married in 1816, and had a family of ten, five sons and five daughters, all of whom, excepting one who died in infancy, reached maturity. Her husband, Mr. N. Lockhart, was a successful and well-known manufacturer, being the originator of the large manufacturing firm in Kirkcaldy which still bear his name. He was an intelligent, active, and

useful member of the community in which he lived, and as a member and office-bearer of the Baptist Church was equally active and useful. The church was greatly indebted to him for important services rendered during a half century, and with reference to him also it may be said, "the memory of the just is blessed."

The writer of the present notice enjoyed the friendship of Mrs. Lockhart for more than 24 years. During those years he had ample opportunities of knowing her worth, and will ever esteem her past friendship as one of the great privileges of his life. In her character she had a *combination* of excellencies rarely found in one and the same person; and it may be profitable for the readers of this Magazine, specially those who knew and esteemed her, to recall a few of those excellencies which are worthy of remembrance.

Speaking *generally*, Mrs. Lockhart was a sincere and consistent Christian. She did not *profess* religion so much as she *lived* it. The *genuineness* of her piety was apparent in her habitual temper and daily life. It regulated her whole conduct and spirit. She was most exemplary in *all the duties* and *relations* of life.—To speak more *particularly*, Mrs. Lockhart possessed and manifested a spirit of *Christian benevolence*. She felt sincere interest in the welfare and happiness of those around her, and by relieving the wants of the needy, and shewing sympathy for those who were in trouble and sorrow, gave *practical proof* of her interest. Yet there was no *ostentation* in her benevolence. It was exercised *quietly* and *unobtrusively*, not to be seen and applauded by men, but simply to effect the good she had at heart.

Humility was a beautiful trait in the character of Mrs. Lockhart. This grace occupies a very prominent place in the teaching of the New Testament, where it is spoken of as all important and essential to Christian discipleship. It was emphatically enjoined and practically exemplified by the blessed Redeemer. He declared that it was essential to admittance into the heavenly kingdom, and that without it no man could approach God with favour and acceptance. This cardinal Christian virtue was *prominent* in the character of the subject of this notice. She did not think of herself more highly than she ought, nor give herself airs of superiority over those around her. She was humble and unassuming in her deportment towards others, specially towards those who moved in a lower social sphere than her own. Hence by the poor of her acquaintance she was regarded with feelings of friendship and affection. At the same time there was in her personal bearing a natural dignity and propriety which inspired with respect, and kept from undue familiarity those who might have inclined thereto. This *union* of Christian humility and natural dignity and refinement was a striking and pleasing feature in the character of the departed whose worth we are endeavouring to recall.

Mrs. Lockhart's *steadfast adherence* to her religious principles and *personal interest* in the church of which she was so worthy a member were distinguishing points in her character, deserving of special notice and appreciative remembrance. The *Scotch* Baptist School in which she had been brought up, may, by some, be regarded as *narrow* and *sectarian*, having little sympathy or charity towards Christians of other denominations. Be that as it may, her religious principles were the result of intelligent and conscientious conviction. She belived that Christian churches should be composed *exclusively* of *baptised* believers, and that churches differently constituted were not in harmony with the teaching of the New Testament. Such being her conviction and belief she was *specially* interested in *her own* church; and while in health, regularly attended its meetings for Christian worship and fellowship. She was *never* absent from those meetings when she could be present, and one of the regrets and disappointments of the closing years of her life, was her inability to meet with the church. To the very last she was deeply interested in its affairs and a liberal supporter of its various schemes of Christian usefulness. In short, one of the joys of her

life sprang from the interest she felt in the church; and in that respect her example was worthy of remembrance and imitation.

As a *mother* and in her *domestic* relations Mrs. Lockhart was most devoted and exemplary. Without partiality, she loved and cared for all the members of her family, and, with the one exception already referred to, she had the pleasure of seeing them all living to occupy spheres of influence and usefulness. The writer of this notice cannot speak from personal knowledge of her husband who predeceased her 34 years; but there can be no doubt that, in relation to *him*, she was as good a *wife* as she was a *mother*. Her *conjugal* and *maternal* duties were discharged with rare fidelity, prudence, and unselfishness. The result was what we might naturally have expected—she was warmly loved and truly venerated by *all* her children; and those of them who survive her, will never cease to be influenced by the remembrance of her many virtues, especially her *maternal* love and *devotion* to their welfare.

In her *friendships* Mrs. Lockhart was *sincere* and *constant*. She was not *hasty* in the formation of friendships, but required time, and some experience of those for whom she came to entertain feelings of personal regard. When, however, she did become attached to any one she was faithful and steadfast in her attachment. She was not like many, often met with in life, who are always ready to make *new* friends, and just as ready, when the charm of novelty is gone, to neglect and set them aside for others. *Old* friends were most valued by her, and she continued to confide in and show regard for them most loyally, often in circumstances fitted to weaken and shake her confidence.

Mrs. Lockhart's departure from this world, although, on account of her great age and weakness, not altogether unexpected by her friends, was very *sudden*. The only one present when she died was her attached and faithful attendant, with whom but a few minutes before she conversed in such a way as showed that, even then, her mind was perfectly calm and collected. All the members of her family had left for the night, and before her eldest son, whose house immediately adjoined, and who was within call, could reach her bedside, she had breathed her last, to all appearance without a struggle and without pain. In her experience the scriptural representation of death was verified: she fell *asleep* to wake no more on earth. Her last end was peace.

As was to be expected from the long duration of her life, she had for several years much experience of bodily weakness and suffering; and it was only by exercising the utmost care and caution that her life was so prolonged. Through life she had, like all others, her share of trial and sorrow; but she knew where to look for help and comfort, and realised the great religious truth that earthly trials and afflictions are a heavenly discipline. She knew what it was to be deprived by death of a loved husband and children, but she parted from them in the joyful hope of a happy re-union in the better land. Herr edeemed spirit has now joined them there, and, doubtless, has already tasted the perfect joy and satisfaction which are realised in God's *immediate presence*. She has fallen asleep in Jesus, and on the morning of the resurrection will rise again, having a transformed and perfected body like to the glorious body of the glorified Redeemer.

> "Sleep on, O weary saint! thy bed is blessed;
> Thou with the pilgrim staff of faith, hast passed
> Another Jordan into endless rest;
> Well may they sleep who can serenely cast
> A look behind, while darkness closes fast
> Upon their path, and breathe thy parting word,—
> 'For thy salvation I have waited, Lord!'"

In the life and character of the subject of this memorial, we see another illustration of the *sanctifying* and *sustaining* power of divine grace. It was

by the grace of God that she was what she was; and to that grace we would trace all that was beautiful in her character and beneficent in her life. May the memory of her consistent and truly Christian life inspire us who are left behind, and lead us to imitate her example. If we do so we shall not have lived in vain; and as we remember and feel the influence of her many virtues, we shall also feel and acknowledge how true are the words—"the memory of the just is blessed."

Boys and Girls.

NELLIE DUTTON'S LAMB.

LITTLE NELLIE DUTTON was only seven years old when she lost her father, who had been a shepherd to a rich sheep-master on the Cheviot Hills. His wid w was very sad and very poor, and had a hard struggle to support her one orphan, Nellie, who was too young to help her much. But Nellie knew the Good Shepherd who gave His life for the sheep, and prayed to Him to make her one of the lambs of His flock.

She and her mother lived in a little cottage on the outskirts of the moor, where she kept a goat and a few hens. Mrs. Dutton knitted stockings for the farmers' wives, and sometimes helped in their dairy work in the busy summer time, and in the evening she taught Nellie to read in her father's Bible. Nellie used to help her by picking up firewood and herbage for the goat, and by winding the wool for knitting. When she was between nine and ten years old, she was sweeping away the snow from the doorway one very cold morning in February, when a drover passed the door with his flock, and in his arms was a poor little weak lamb, just born, that looked ready to die with cold.

The drover had known Nellie's father, so he spoke very kindly to her, and seeing how pitifully she looked at the little lamb, he said: "Here, Nellie, take this poor thing, it won't live an hour, but it will make a stew for you and your mother;" and so saying, he put it in her arms and hurried on to his flock, which the sheep-dog was driving through the snowy road to market. Nellie was filled with joy at the thought of having the lamb for her very own, and she hurried into the cottage to her mother.

"O mother," she said, "see what I have got! Sandy, the drover, gave it to me to make a stew. He said it was dying; but if we warm a little milk for it, and keep it by the fire, maybe it would recover." Mrs. Dutton had just boiled some milk and poured it on some bread for Nellie's breakfast, and she said, "I have no more milk, Nellie."

"O! I'll share my breakfast with my little pet," said Nellie: and so saying, she sat down by the blazing wood fire, on her stool, and wrapping the lamb in a warm old shawl, she took it on her lap, opened its mouth with her finger, and by degrees got a few spoonfuls of the warm milk down its throat, and after a little the heat and food revived it, and it opened its eyes and gave a feeble little "ma-a." This was sweet music to Nellie's ears; and squeezing her bits of bread out of the basin, and eating them herself, she kept the milk by the fire, and every half hour gave a spoonful or two to little Flossy—as she called her pet—and by evening it was able to stand without nursing; at night it was wrapped up warmly by the fire-place. Her care was successful; for every day it grew stronger, and soon followed her about like a dog, and by the time the summer came it was beginning to pick the blades of tender, sweet grass.

It would make our story too long to tell you of all the lamb's pretty gambols, and the delight of kind Nellie Dutton when it skipped about after her wherever she went. The next summer it had a good fleece to be shorn, that, when it was spun, made plenty of warm stockings for Nellie and her mother, as well as some to sell; and the next spring after that, lo and behold! there were two more little lambs, and the kind farmer, Mr. Mayfield, who knew Mrs. Dutton, and helped her in many ways, gave Nellie grass on his sheep-walk for her little flock, and offered to buy them all from her. Nellie sold the two babies, but the mother she would not part with. The lamb brought prosperity to the widow and her child.

Intelligence.

BAPTIST MISSIONARY SOCIETY.—We learn just as we are going to press that the annual meetings in connection with our Missionary Society will begin in Edinburgh on the third Sabbath of March. The deputation will consist of the Rev. A. Sturge, formerly of Madras, and Rev. W. H. M'Mechan, formerly of China. We hope to have a few words to say about these meetings in our next number. In the meantime we are desired by the Secretary of the Union, the Rev. G. Yuille, Stirling, to request those churches that wish a visit from the deputation, and were not visited last year, to apply at once to him.

ANSTRUTHER.—The annual soiree of the Sunday Schools in connection with the Church was held on Friday, 5th January, when the chapel was filled with scholars, teachers, and friends. Rev. W. M'Intosh, the pastor, occupied the chair. An encouraging report of the years' labours was read by Mr. Thomson, from which it was seen that the attendance of Scholars had been well maintained, and that after collecting sufficient for the annual payment for a black boy at a Mission School in Africa, there remained a balance to be divided among the institutions for the young conducted by Messrs. Quarrier, Spurgeon, and Barnardo. Interesting addresses were given by Messrs. Clark of Leith, and Cleghorn of Largo. The meeting was also enlivened by speech and song from Mr. Hunter of the Home Mission, whose presence at these annual gatherings is looked forward to with pleasure by old and young. The usual votes of thanks and the benediction brought a very happy and profitable meeting to a close. A collection on behalf of the Home Mission was made by the children on retiring.

ARDRISHAIG.—At the close of the weekly service at Ardrishaig, on Friday, the 22d December, Mr. M'Coll, a member of the Free Church, came forward, and after referring to the good which many had received from the labours of Mr. Knox, of Lochgilphead, amongst them, he then, in the name of those attending the meetings, presented the Rev. Mr. Knox with a purse of money in recognition of his labours and of the high esteem in which he is held by them. Mr. Knox, we understand, preaches at Ardrishaig every Friday evening.

BROUGHTY-FERRY.—*Bazaar.*—A bazaar was held on the 22d and 23d Dec., with a view to the reduction of the debt of the new chapel recently opened here. The proceeds were, all things considered, pretty encouraging. The sum obtained by the two days' sales was £110. This (less expenses) added to £600 already raised—£361 collected by the pastor, and £239 collected and given by friends in and out of the church—will reduce the liabilities on the chapel to about £200 or £220. The bazaar was opened on the first day by Thomas Taylor, Esq., of Cambustay, and on the second by the Rev. Mr. Macalpine of Dundee; who both spoke encouragingly of the church and its work. The devotional services by Revs. Messrs. Graham and Troop of Broughty-Ferry. There was a considerable amount of public sympathy manifested; there being present persons from all the different denominations. Thanks are due and are hereby rendered to all friends, in the distance or in the locality, who in any way contributed to help the cause.—*Soiree.*—The annual Sabbath School Soiree was held on Thursday, 11th January; when a goodly gathering of young people and a number of others connected with the Church and

School, had the pleasure of witnessing the exhibitions of a magic lantern by the Superintendent, Mr. James Cumming. Addresses were given by the pastor and the Rev. Mr. Inglis: and several contributions of Music by Miss Cumming, Miss Gibson, and others, added to the enjoyment of the evening.

EDINBURGH.—DUBLIN STREET.—*Dr. Landels.*—The Rev. Dr. Landels of Regent's Park Church, London, has accepted the cordial invitation given to him by this church to become its pastor. We understand that Dr. Landels will preach his farewell sermon to his present church on the 20th of this month, and will assume the pastorate of his new charge in Edinburgh at the beginning of March.

EDINBURGH.—DUBLIN STREET.—On the evening of Wednesday, January 17th, the members of the Dublin Street Chapel Literary Association held an "open meeting" in the hall under the chapel, to which ladies and other friends were invited. Notwithstanding the inclemency of the weather, there was a very large gathering. Mr. Lockhart occupied the chair. After the meeting had been opened with prayer, an excellent programme was gone through, consisting of songs, recitations, &c., which were all well rendered and highly appreciated by those present. At the close, Mr. Lockhart made a few remarks recommending the society to young men who were not yet members.

FALKIRK.—A conversazione was held in the Masonic Hall on December 26th, in connection with the above church, which was largely attended by members and friends. After tea, the chair was taken by James Wilson, Esq., Bantaskin, who was supported on the platform by the Rev. D. P. M'Pherson, B.D. (who is at present supplying the church), James Towers, Esq., Robt. Wilson, Esq. of Trinidad; Mr. G. Geddes, Grangemouth; and Mr. G. A. Wilson, Kirkcaldy. Mr. Anderson, the secretary, having read the report, the chairman expressed himself as being highly pleased with the condition of the church, financially and otherwise, and hoped that a bright future awaited them. Practical addresses were delivered by the various speakers bearing on the life and work of the church. Mr. G. A. Wilson added greatly to the interest of the meeting by presiding at the harmonium.

FORFAR.—The annual soiree of the Baptist Church Sabbath School was held in Manor Street Chapel on the evening of Tuesday, December 26th. Rev. J. Downie in the chair. Upwards of two hundred sat down to tea, and a very enjoyable evening was spent. Addresses were delivered by the chairman, and by Messrs. Thom and Neish, superintendents of the East End and Dundee Road Mission Schools respectively. Hymns, readings, and recitations were given by a number of the boys and girls. The report showed that the school had during the year greatly increased in numbers, and was in a prosperous condition. At the close a large number of prizes were distributed. —*East End Mission School.*—The annual soiree of this highly successful and interesting school, was held in the Manor Street Chapel on the evening of Tuesday, January 2d. Rev. J. Downie, in the chair. There was a large number of children present, and the teachers were cheered very much by the presence of many of the scholars' parents and friends, the company numbering over 330. The report showed that the average attendance during the year had been 152, an increase of 35 over the preceding year. The funds of the school were also increased. Should the school continue to increase next year as it has done in the past, the teachers will have to appeal to their friends for assistance to build a hall for themselves, the schoolroom already being to small and confined for the present number of scholars. Excellent addresses were given by the chairman, and Messrs. Dow, Duncan, Deas, and Crockart. A number of Mr. Thom's Bible Class sung several hymns prepared specially for the soiree. Mr. Anderson in the name of the Bible Class presented Mr. Thom with a beautiful inkstand, as a mark of their respect for him as their teacher. Mr. Thom feelingly replied, and hoped that they would all begin the New Year by giving their hearts to Jesus. A number of prizes for regular attendance were given, and a very happy meeting was brought to a close. It may be stated with respect to both schools, and the Bible Classes connected with them, that during the year a goodly number of the young were hopefully converted to God. —*Watch Night Service.*—It may interest your readers to learn that a largely attended and deeply interesting Watch Night Service was held in the Chapel on the evening of Sabbath, December 31st. The meeting began at 10 o'clock p.m., and continued till 2 p.m. of the following morning; yet, notwithstanding the length of the service, there were no signs of weariness, but on the contrary the people were reluctant to depart. During

the first two hours the chapel was well filled, and a number of appropriate addresses were delivered. After twelve o'clock tea was served, and over 160 persons sat down to it. Hymns were sung by the choir, and New Year greetings were expressed. A brother home from America enlivened the proceedings with a humorous account of his experiences in the far west. Everybody was delighted with the meeting, and some who had never been at such a meeting before thought it was the happiest and best Christian gathering they had ever attended.

FORRES.—On Friday evening, the 19th ult., Mr. Bruce's Bible Class entertained him and Mrs. Bruce at a tea meeting, and presented him with a handsome timepiece, and Mrs. Bruce with a silver egg-frame. The timepiece bears the following inscription:—"Presented to the Rev. D. Bruce, along with a silver egg-frame, by his Bible-class as a token of esteem. Forres. 1883."

FRASERBURGH.—The services in connection with the settlement of Mr. Walter Richards, of the Pastors' College, were held on December 27th. A service was held in the afternoon, and after singing, the Scriptures were read and prayer offered by the Rev. D. Lewis of Peterhead. The Rev. W. Tulloch of Glasgow, President of the Baptist Union of Scotland, put the usual questions to the pastor, which were duly answered by him. The Rev. W. S. Chedburn of Aberdeen, then gave the charge to the pastor, taking for his text 1 Tim. iv. 16. The Rev. W. Tulloch gave the charge to the church, taking for his text 3 John 8, "Fellow-helpers to the truth." A soiree was held in the evening, when the pastor presided, and addresses were given by Revs. W. Tulloch, W. S. Chedburn, D. Lewis, and some of the ministers of the town. The services were well attended, the chapel in the evening being full. The services were most interesting, and the friends were highly pleased with the proceedings of the day.

GALASHIELS.—BRIDGE PLACE.—A soiree was held in Bridge Place Hall on Friday, Jan. 19, for the children attending the Scotch Baptist Church Sunday School, when over two hundred were present. After tea, Mr. H. Mirtle, superintendent, made a few appropriate remarks. Pastor Thomson then gave a short speech. After the singing of a hymn, Pastor Pennycook gave a recitation, from which he drew some valuable lessons very much suited to his audience, and after an interval of ten minutes, Mr. Hunter of Lasswade gave a pithy and amusing speech. Mr. Hunter also sung several solos during the evening, which, together with his racy stories and the music of his harmonette, were much appreciated by the children. As the hour was late, Pastor Fleming contented himself by giving a brief outline of what he would have said had time permitted. The usual prizes were distributed for regular attendance, and altogether it was one of the best soirees they have had.—*New Church.*—The new chapel which is expected to cost between £800 and £900—and not £300, as we stated last month—is being erected in Victoria Street, a new and populous district of the town, and will stand 26 feet back from the street. There is a flight of steps up to the entrance door, which, as well as the windows, is in the form technically known as "cushed." It will be a plain building, yet possessing all the modern features and requirements in retiring rooms, &c. The main building will be 50 feet long by 36 feet broad, with retiring rooms at back, which are divided by folding doors, and can be thrown into one for prayer and class meetings. The speakers platform is at the north end with baptistry in front. The building, which will be seated for 300 persons, is expected to be ready by Whitsunday.

GALASHIELS.—STIRLING STREET.—The second annual meeting of the Sabbath Morning Fellowship Association in connection with Stirling Street Church, was held on Thursday, December 28th. The Rev. D. Ritchie Key, M.A., president, was in the chair, and after tea, the reports for the year were read, which showed a membership of 33 males and 32 females, with an average attendance of 36 on Sabbath morning. The treasurer's report showed a balance of £2 18*s.* after meeting the ordinary expenses of the association. Office-bearers for the year were thereafter elected as follows—Rev. D. R. Key, M.A., President; Messrs. Thos. Mitchell, and John A. Clarke, Vice-President. Secretary and Treasurer, John Dunsmore. The chairman then gave an address on the "Personal Obligation of Members," and was followed by addresses from the Revs. Walter Brown and Wm. Mowatt (V.P.), on matters relative to the association. During the evening the meeting was enlivened by the singing of Misses Happer and Ronald, and after the usual votes of thanks were given the company separated, having spent a very pleasant evening.—*Annual*

Church Meeting.—The annual meeting of the Stirling Street Church was held on the evening of Wednesday the 10th January. Rev. D. R. Key, M.A., in the chair, and after tea, the various reports for the year were submitted. Mr. F. C. Burnett read the Financial Report which was very satisfactory, the total sum raised by the church during the year for all purposes being about £300. The report of membership was next read which showed that notwithstanding considerable loss through emigration, &c., good increase had been made. The Sabbath School and Band of Hope reports were extremely pleasing, the former had more than doubled its missionary contributions and had othererwise made great advance, while the latter which had been formed during the year was promising well, as also the penny bank in connection with it. The Dorcas Society had also increased in attendance and usefulness. The Loan Tract and Mission Society report was then read, it showed that 16 districts are visited every week and tracts left in from 5 to 10 houses in each. The visitors are well received and sometimes volunteer subscriptions in aid of the work. Home Mission Hall Meetings are conducted on Thursday and Sabbath evenings at which the attendance is good. The Sabbath School, with an average attendance of 60 children, meets on Sabbath afternoon. All the reports were unanimously received and adopted. After some other business and remarks, the meeting was brought to a close about 10 o'clock.

GLASGOW.—*Baptist Missionary Society.*—The Rev. Dr. Angus of London, delivered an address in Adelaide Place Church in connection with the Glasgow auxiliary in aid of the Baptist Missionary Society, on Friday, January 5th. His subject was entitled, "A Talk on Missions." Mr. Howard Bowser presided, and a collection was taken up on behalf of Foreign Mission Work.

GLASGOW.—ADELAIDE PLACE.—Dr. Culross preached his farewell sermon to a large audience in Adelaide Place Church, on Sabbath, January 21st. The text chosen was Psalm cxxii. 6; an outline of the discourse, which is taken from the *Christian Leader*, will be found in the preceding pages. A farewell soiree was held on Wednesday, January 24th. Tea was served in the Hall underneath the church from 6 to 6.45; the public meeting in the church was opened at 7. Mr. Howard Bowser occupied the chair, and on the platform were the Revs. Marshall Laing, D.D., W. Pulsford, D.D., F. Ferguson, D.D., A. Goodwich, J. Scott, A. Anderson, P. J. Rollo, W. H. Elliott, A. Grant, S. Crabb, W. H. Wylie, J. Munro, and other gentlemen, several of whom delivered addresses. There was a large attendance, and from beginning to end the interest of the meeting was well sustained.

GLASGOW.—*Farewell Sermons.*—Sabbath, January 21st, was a remarkable day in the history of our denomination in Glasgow. Farewell sermons were preached in no less than three of our churches, in North Frederick Street by the Rev. A. F. Mills, in Cambridge Street by the Rev. J. Paterson, in Adelaide Place by the Rev. Dr. Culross.

GLASGOW.—WEST END.—Feeling the desirability of establishing a Baptist church further west, and availing themselves of the opportunity at present afforded, a number of members of Adelaide Place Church resident in Hillhead and neighbourhood, have resolved to meet in the Burgh Hall, Hillhead, and have invited the Rev. F. H. Robarts, of Liverpool, as pastor. Mr. Robarts is expected to enter upon his new duties during the month of August or September.

GLASGOW.—SOUTH SIDE.—The Rev. P. J. Rollo delivered his lecture on "William Carey," in the South Side Church, on Sabbath evening, January 21st. A collection was taken up on behalf of the Baptist Foreign Missionary Society.

GLASGOW.—QUEEN'S PARK.—The usual Christmas Tree Entertainment was given on Tuesday evening, December 26th, when about 180 children and 60 adults were present. Tea was served from 6 to 7 o'clock, and after an enjoyable repast, singing and reading were given by some of the children and friends till 8.30, when the distribution of presents from the Tree began. Each child got an appropriate and useful gift, and the meeting broke up at half-past nine, the little ones apparently much pleased with their Christmas treat.—*Social Meeting.*—A social meeting of the Sabbath School teachers and members of the choir took place in the church on Thursday, January 4th. After tea, Mr. Murray, the pastor, made a few appropriate remarks, and called upon the Superintendent of the sabbath school (Mr. Makins), who stated that as the meeting was mainly for social intercourse and the mutual enjoyment of those present, business would be strictly avoided, and everyone would require to do as much as possible for the general enjoyment. Two hours of music and

readings followed, and after supper, admirably provided by the ladies, the company separated before eleven o'clock, having spent a most pleasant and happy evening.

KELSO.—*Soiree.*—The first annual congregational soiree in connection with this chapel was held recently. The chapel was beautifully decorated for the occasion with evergreens and artificial flowers, while on the platform were a few choice greenhouse plants. There was a fair attendance, and the Rev. H. E. Crofts, pastor of the congregation, presided, and he was supported on the platform by his brother; Revs. Mr. Key, Galashiels; Mr. Crombie, Melrose; Mr. David Ross; &c. After tea, the chairman congratulated them on the large attendance. He thought the church and congregation, in reviewing the work of the past year, had good cause for encouragement. During the year there had joined them from fifteen to twenty, and these had professed their faith in the Lord Jesus Christ. In regard to the Sabbath School, it had doubled its numbers, and therein was cause for gratitude. During the year they had also been able to start a library for the children. The prayer meetings had also been good, and to these meetings the church owed much of her success. During the past year there had been systematic giving to foreign missions, and home mission work had also been well supported. He concluded by counselling them to take courage for the future. Addresses were also delivered by Mr. Crombie on "Winning Souls;" by Mr. Key on the "Services of the Sanctury;" also by Messrs. Evans and Ross. During the evening a number of hymns were sung by the audience, led by a choir with harmonium accompaniment. The usual votes of thanks having been awarded, the meeting separated.

LERWICK.—The annual soiree was held on January 4, when addresses were delivered by the pastor and one of the deacons. Since Mr. Richards entered on his labours, the chapel has been much too small to accommodate the congregation. It has been resolved to erect a larger building at a cost of £1000. The church has contributed liberally towards this object, but as it is small and composed of working people, it will have to depend upon friends for the greater part of the money. Mr. Richards is a powerful evangelistic preacher, and we trust that the appeal which he is making to the churches for contributions will meet with a liberal response.

PAISLEY. — STORIE STREET. — The annual soiree of the Sabbath School was held in the church on the evening of Jan. 9th. Every available space was filled, a number requiring to be accommodated in the hall below during the service of tea. Dr. Flett presided, and in his opening address complimented the scholars on the improvement manifested in their appearance and order. Addresses were given by the superintendent, Mr. T. Smith, and by Messrs. J. M. M'Callum, A. Neilson, and G. Coats. In the course of the evening several musical pieces were finely rendered by the choir with organ accompaniment. A large number of prizes were given for regular attendance and good conduct, and as the scholars retired they were presented with a present from the Christmas tree, which had been lighted up towards the close of the meeting. The presents consisted of books for the general and advanced classes, and toys for the junior division of the school. The meeting was profitable and interesting throughout.

PAISLEY. — GEORGE STREET. — The Rev. R. Steel has accepted an invitation to become the travelling evangelist of the Home Mission Society, and resigned his pastoral charge.

PAISLEY.—VICTORIA PLACE.—On Tuesday, January 8, one of the most successful social meetings held in connection with the Barr Street Mission of Victoria Place Baptist Church was held in the hall adjoining the church, which was crowded to excess. The pastor, the Rev. J. Crouch, occupied the chair, and gave an address, taking for a title, "What would the Doctor say?" Messrs. Martin, Lang, Eadie, Laurie, and Coats also addressed the meeting.

PITLOCHRY.—Services in connection with the ordination of the Rev. Walter Walsh, one of the students of the Union, as minister of the Church at Pitlochry were held on Tuesday, January 16. The Rev. O. Flett, D.D. of Paisley, conducted the ordination service. Prayer was offered by the Rev. J. Porteous of Huddersfield, after which the sermon was preached by the Rev. J. M'Lellan of Edinburgh, from 2 Cor. xiii. 14. Mr. Walsh stated the reasons which led him to devote himself to the ministry, and to accept of the invitation to Pitlochry Church. The Rev. Owen D. Campbell, M.A. of Edinburgh, delivered an address on "The claims of a minister upon his his church." A soiree was held in the evening in connection with the ordination. Mr. Walsh presided, and was

supported on the platform by the Revs. O. Flett, D.D.; D. Macalister Donald, M.A., B.D., minister of the Moulin Parish Church; J. M'Lellan; Owen D. Campbell, M.A.; and J. Stewart of Blair-Athole. After a service of cake and fruit, the chairman said that at such a time it seemed fitting that he should indicate the spirit and design of his ministry. He would aim first at teaching the prominent truths of Scripture. The primary truth of our religion was redemption by Jesus Christ, and would be found, either explicity or implicitly, in every sermon be preached. Beginning with redemption he would show all how human life was sanctified and made holy by that grand work of God. The preacher's mission was not ended as long as one evil heart was unconquered, not till in himself and in those who heard him dwelt enthroned our Master Christ, and his fair lineaments were seen upon them. There were also instructive and encouraging addresses by the rev. gentlemen on the platform. Selections of music were rendered by a choir at intervals during the evening. The church, which had been tastefully decorated for the occasion, was crowded. On the following Sunday the Rev. O. D. Campbell preached in the morning and evening, and the new pastor in the afternoon.

SELKIRK.—*Soiree.*—A soiree was held in the Town Hall on New Year's night in connection with the Sunday School of the Baptist Church. There were about 70 children present, besides members of the church and others. Mr. Brown, the pastor, presided, and short addresses were delivered by him and Messrs. Burnett, Galashiels; G. Lewis, W. Linton, R. Little, and R. Scott, student. Hymns were sung by the children, several vocal pieces were given by a quartette party, and instrumental music by the Masters Jack. A variety of useful and attractive gifts were given from a heavily-laden Christmas tree to the children.

STIRLING.—On Sabbath, January 14, Dr. Culross conducted the usual services here, much to the gratification of his former people and his many friends in town. The services were largely attended, and characterised by a solemn and elevating spirit of devotion. In the evening a special service was held under the auspices of the Stirling Total Abstinence Society, when the church was crowded. The Doctor took as the subject of his remarks the life of Daniel, and drew from it lessons of decision with respect to his refusal to touch strong drink, which were worthy of being copied by young men of the present day. The discourse was listened to throughout with earnest attention.—*The Sabbath School Soiree.*—The children attending the Sabbath School had their annual soiree in the hall of the church on Monday, January 15. There was a full gathering of scholars, and a good number of parents and others were also present. Rev. G. Yuille, pastor of the church, presided. After tea, the chairman gave a few opening remarks, and a number of children then proceeded to recite several pieces learned for the occasion. Dr. Culross, who was present, then gave a short address on "The Tongue," which the scholars seemed to enjoy very much. The company was also favoured with a few remarks from the Rev. Mr. Ritchie, who paid a visit to the hall in the course of the evening. Mr. Swan, the superintendent, afterwards read a report on the state of the funds, which were found to be in a prosperous state. The children then voted part of the money for behoof of native preachers in India. During the evening a number of hymns were sung, Mr. W. Archibald conducting. After a pleasant evening's enjoyment, each of the scholars on retiring were presented with a small book kindly given by Mr. Dowdy.

BAPTIST MISSIONARY SOCIETY.—We find, too late for correction, that our notice of the forthcoming missionary meetings is incomplete. The deputation are expected to begin their work on the first Sabbath of March, and to be in Glasgow on the second Sabbath. Friends in making their arrangements kindly take notice of this correction.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

Baptist Foreign Missionary Society.

BY the time that this Magazine is in the hands of our readers the deputation of the Baptist Foreign Missionary Society will have begun their annual visit to our Scottish churches. Each year of the Society's existence has witnessed an extension of its work, and a corresponding increase of gifts to its treasury. When we review its progress up to the present time we are constrained to exclaim, "What hath God wrought." But as we stand upon the threshold of new operations we hear a voice saying, "Ye shall see greater things than these." During the past few years several fresh and important fields of labour have been entered upon. This fact of itself, showing as it does the necessity for an enlarged expenditure, should constitute a very powerful appeal for additional support from those who are desirous of the advancement of the Redeemer's kingdom in the other nations of the earth.

The following quotation from a circular sent by Mr. Yuille, the secretary of the Union, to each of our ministers sets forth the pecuniary requirements of the Society:—

"Regarding the finances of the mission your special attention is requested to the effort that is now being made permanently to increase the income of the Society by £5,000, this additional income being absolutely necessary to maintain the extended operations in India, China, and Africa. From the statement in the February number of the *Herald*, it appears that 'an increase of £4,000 over and above the ordinary receipts is urgently needed between the date of this issue and the close of the financial year on the 31st of March next. Most earnestly do we appeal to all our friends and the churches of the denomination to aid us in this effort, and by a united, prompt, and hearty co-operation avoid the creation of a new debt at the close of next March.'"

Must we now, in view of a threatened deficiency, sound a halt or retreat? or shall there be a grand rally and endorsement of the progressive policy of the Society? If the latter, the help of every man and woman among us who has been redeemed by Christ, will be needed. Let us not forget that if this increased income is not subscribed, missionaries will have to be withdrawn from stations where they are labouring with much usefulness, and the committee will not be able to respond to the earnest appeals of several young men of piety and ability, which have recently been made, to be allowed to enter upon mission work. At this critical period, when exertions in behalf of the mission are of so much importance, it is surely our duty to support it to the utmost extent of our power.

"Go ye into all the world and preach the gospel to every creature." This was the last command which the Saviour gave to His disciples before He was taken from them. And most heartily did they enter into the spirit of their Lord's commission. Burning with fervent zeal for the

divine glory, and disinterested love to their fellow-men, "they went forth everywhere preaching the word." Every Christian man was a Christian missionary. Each one felt the duty to be binding on himself —to make known to others, as far as his influence extended, the "great salvation." No one ever thought of saying, "It is not my business." It was felt to be the one great business of all. They saw the world perishing for want of knowledge of Christ, and they willingly devoted themselves—their time, their talents, their all—to the glorious work of diffusing that knowledge around them. And we are under the same obligation, as the professed disciples of Christ, to extend the knowledge of the gospel to all the ends of the earth. "Five hundred millions of souls," exclaimed one who became an honoured missionary, "are represented as being unenlightened. I cannot, if I would, give up the idea of being a missionary, while I reflect upon this vast number of my fellow-sinners who are perishing for lack of knowledge. Five hundred millions of souls! intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed it is the last thing that occurs to my memory; if I awake in the night, it is to meditate on it alone, and in the morning it is generally the first thing that occupies my thoughts."

If we could keep in view these solemn facts, how liberal would our subscriptions to the Missionary Society be; we should feel that it is a sin to expend in vanity and luxury the substance which God has given us, when the needs of a perishing world are appealing to us, and from more than five hundred millions of the human family the Macedonian cry is heard, "Come over and help us."

Sermon.

THE FIRST AND THE LAST.

By Rev. Dr. Landels.

"I am the Alpha and the Omega, the beginning and the end, saith the Lord; who is, and who was, and who is to come."—REV. i. 8.

[Preached in Regent's Park Chapel on Sunday, February 25, taken from *The Christian World Pulpit.*]

IF you think of these words you will see that they present to us a theme almost sufficient to paralyse us by its grandeur. In some respects it transcends all human thought, so that the mind shrinks from approaching it, as if it were about to tread on forbidden ground. And yet, though it is a subject on which conjecture is worse than idle, and daring speculation profane, it has practical aspects that commend it to our prayerful attention, and may render its contemplation conducive at once to our instruction and our profit. Part of its importance is derived from the book in which it occurs. Standing, as it does, at the commencement of this wonderful Revelation, it might be regarded as reminding us that our Lord is the Subject as well as the Author of the book, and it would not be an improper use of it, perhaps, to speak of Him at first as "the beginning and the end" of Revelation. Or, with still better reason, we might extend it to the events which this book foretells, and speak of Him as the Author and End of them all. And while this much might be inferred from this connection, the words themselves do

plainly affirm the eternity of our Lord's existence; that He was before all things, and that the duration of all being is limited and bounded by His. Without inquiring too minutely into the significance of the words on the one hand, or taking undue license with them on the other, by applying them to various things to which our conjectures might make them appear applicable —albeit these things have no place in the writer's or speaker's mind—we should consider them as embracing the three following thoughts, which appear to us indeed to be exhaustive of their meaning: Duration, Causation, and Design. That is to say, we shall consider them as expressive of the eternal duration of our Lord's existence; also as expressive of His action in all the movements of the universe, originating them all, and carrying them forward to their consummation; and, further, as expressive of the fact that they have all been brought into existence on His account, and do actually and ultimately tend to the promotion of His glory.

I. First, then, we shall consider the title as expressive of the eternal duration of our Saviour's existence. "I am the first," He says, and thereby claims precedence of all created beings and things. However ancient they may be, His existence antedates theirs. Unlike other men who are born of woman, He cannot say of Himself that He is but of yesterday. Though His earthly life does not extend over the half of the three-score years and ten allotted to man, He cannot say that His life is a span, that His days are as a handbreath, His age as nothing; because the earthly life was not the commencement any more than it was the end of His existence. "Before Abraham was," He could say, "I am." The mountains are said to be emblems of eternity; their duration is contrasted with the brevity of man's life; but "before the mountains were called forth, or ever God had formed the earth and the world," the Saviour was. Yea, before creation had begun, before the spheres were peopled with their suns and stars, before the first sun had shed its rays athwart the darkness of primæval night, before matter was generated in the womb of space, before angel wing had cleft the void, or seraphim or cherubim had with the voice of praise broken the eternal silence, even then the Saviour was. He is before all things, and by Him are all things. "In the beginning," whensoever that may have been—"in the beginning," before the Genesis of creation—"in the beginning," far back as your thought can carry you, beyond the limits at which your mind becomes appalled, when you are fain to abandon the perplexing, overwhelming glance into the past—"in the beginning was the Word and the Word was with God, and the Word was God." "I am the first," He says, and thereby claims to be coeval with the Father; for if the Father existed prior to Himself He could not be said to be the first. It is a most direct and unequivocal assertion of His divinity. If He is the first He never had a beginning; He has sprung from and is dependent on no other being; He is a self-existent, and therefore eternal Jehovah. Had He begun to be, He must have owed His existence to another; some one must have preceded Him, and He could not have been the first. With good reason, therefore, do we speak in accordance with the apostolic sanction, the language of the ancient church, "Thy throne, O God, is for ever and ever. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting. Thou art God."

I must confess that to me it is a mystery how this confession can be avoided while the authority of Scripture is recognised. If men deny its authority, and say that its language is rhapsodical, that while it may contain some germs of truth, it is not a creditable witness where it presumes to speak on such questions, I can understand their denial that Christ is divine; but if the Book be received as a Divine revelation, if its authority on all questions relating to the Divine Being be candidly acknowledged, I am at a loss to understand how any one can question the divinity of our Lord. What, though you can show that some solitary passage which is quoted as a proof

text in support of the divinity, does not support the doctrine in whose behalf it is employed, and that by dexterous manipulation you manage to explain away some other passage? It is not a text or two that you need to get rid of in order to establish your position; you must change, ere you can do that, the whole tone and tenor of the book. You have not disposed of the evidence of the sun's existence when you have shown that he is not shining on such and such a place at a particular time, or does not shine where he was supposed to shine; in order to disprove of his existence you must alter the face of nature and destroy the whole planetary system. Nor have you disposed of the evidence of our Saviour's divinity when you have wrested this or that passage to your purpose; you require to re-write your Bibles before you can do that. For not more surely is the planetary system filled with the light of and sustained by that sun, which is its centre, than is the Bible pervaded with and dependent on the doctrine of the divinity of our Lord. He, as the God-man, the Divine taking upon Him the human, is the Centre and the Sun, the Alpha and the Omega, of His own world.

This statement is supported by the second part of His title. It points us to an impenetrable future, as the first does to an illimitable past. He is the Omega no less than the Alpha; the last no less than the first; the end even as the beginning. His existence bounds all being. As no one preceded Him, so no one can outlive Him. The Father does not live longer than the Son. Their future even as their past is coeval The Father and the Son are one. The text does not, we think, require us to believe that all other beings will be annihiliated, and that after they have been blotted out of existence, and space has become a blank again as it was prior to creation, the Saviour will continue to exist. On these questions, to our thinking, it says nothing. But it does warrant us in saying this—that supposing such annihilation were to take place the Saviour would survive. We might then say of all creatures what the apostle says of a part: "They shall perish, but Thou remainest." Suppose the material universe to be destroyed, the world's to be blotted out of existence one after another, say at intervals of a million years, after the immeasurable period which would elapse, the Saviour would still exist. Yea, supposing, as some philosophers, all intelligence to be absorbed and lost in the Divine Being, drawing into Him even as in the day when they first came forth from Him, the Saviour would still live on. No being can survive Him; He is the last; His lifetime bounds all being; all existence is limited by His. Is it possible, then, that His substantial, essential Divinity could be more impressively taught? What could show more clearly that He is dependent on none; that all are dependent on Him; that He is, therefore, one in essence with the Father, the one only living and true God?

Dear brethren, it is of no small importance that you should practically realise this truth. It is no mere theory, the reception or rejection of which can but slightly affect us, but a truth that bears directly on our conduct, and conduces greatly to our comfort. It bears on our conduct, for if the Saviour be what this title claims, He is not to be regarded as a mere man, however holy and divinely endowed, but to be worshipped even as the Father is worshipped. Whatever homage is due from us to God, that homage is due to the Saviour; whatever are the feelings of love, trust, submission, and adoration with which we should regard the Divine Being, these are the feelings which we should cherish towards the Saviour. It is conducive to our comfort, for, to say nothing of the efficacy which His dignity imparts to His atoning work, it is a blessed thing to know, amid the trials and the vicissitudes of this changing scene, that there is a Friend who ever lives and who is ever the same. I think of the love which he displayed in dying for me, and when I remember that that love was no transient feeling, that the death was the result of an eternal purpose, and that the love which it manifested is cherished still, and will continue to be cherished throughout the whole period of created existence—

While life, and thought, and being last,
Or immortality endures ;

then I have a firm ground for my loftiest hopes, a sure refuge from all my fears, a resting place for my poor distracted soul. Remembering what He is, and what He has done, there is wonderful consolation in this thought: He does not change, he can never die. Of all the titles of my Lord there is none which commends Him more powerfully to my confiding and affectionate regard than this : "I am Alpha and Omega, the beginning and the end, the first and the last."

II. Then, in the second place, we consider the title as expressive of our Saviour's action in all the movements of the universe. As "the beginning," He originates all things, and as "the ending," carries them onward to their final consummation. This thought, while suggested to us by, and probably expressed in, the title, "the beginning and the ending," might also be deduced from what we have said of our Lord's eternity. The self-existent and independent one must necessarily be the author and upholder of all created existence. And, moreover, the thought is in harmony with other parts of the Divine Word, as we shall see presently. The Scriptures teach us unmistakably that as the Logos, the Second Person in the Trinity, universal existence is attributed to Him. First, He originated all things, all beings and things had their beginning in Him, had been brought into existence by His will; until He produced them they were naught. "All things," says John, "were made by him, and without him was not anything made that was made." "He is before all things," says Paul, "and by Him all things consist." In this sense He is most truly and most emphatically "the beginning." Observe how unlimited is the power which is thus attributed to our Lord. The fact of creation is, in one point of view, the most stupendous of which we have any knowledge: in view of it the mind stands almost apalled ; it is baffled and overwhelmed at the attempt to conceive how it took place. It thinks of the infinite One as existing alone, and then of infinite existence beginning to be ; and while it can know nothing of the process it is awed by the power by which it has been achieved, the stupendous power which produced that result, Creation. It is awed, we may say, but happily not terrified when it knows who wields it; for while it is awful to think of power so vast by which He produced all things, and could crush them into nothingness just as easily as it beckoned them into being, awful to think, too, of our own helplessness and insignificance as we lie in the grasp of the hand which fashoned us at first—while all this is awful is it not delightful, think you, to reflect how that power is wielded by our best Friend, by one whose heart is as tender as His arm is strong, and wielded for the welfare of those who put their trust in Him? We are consoled as well as awed when we can think of it thus, and, instead of fearing, we are grateful to acknowledge as another reason for, while it renders more profound, the homage which we pay, that "by him were all things made that were made ;" and the recognition of the fact awakens in us a degree of devotion that harmonises with and finds its fittest expression in those grand old words of inspiration, the speech in which our father and patriarchs prayed, "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of Thy hands."

Then, secondly, He carries all things forward to their consummation. He is their ending, as well as their beginning. He terminates as well as originates all the processes of the universe—all beings, all things, all existence. We are not to think of Him as severed from His works, but as pervading and upholding them, and still conducting them all. He has not created the universe, and endowed it with self-acting powers which He has left to develop themselves in accordance with their nature, abstracting himself from it, leaving it to be moved by forces that he has set in motion, and in accordance with laws that he has ordained. Such is not the relation He sustains to the universe He has produced. A cold and heartless philosophy

may like thus to sever Him from the works of His hands, and to look upon the universe as a kind of self-acting machine wonderfully planned, beautifully regulated; but the higher authority of Scripture gives a far different representation, arepresentation which, no less acceptable to the judgment, has far greater charms for the heart. According to it the same Lord who produced continues to uphold all things. "He upholdeth all things by the word of his power;" "by him all things consist;" in him we live and move and have our being." They talk of "forces," of "laws," of "phenomena," and they think of settling difficulties by the free use of words of which they never carefully considered the meaning. Forces there are, of course, laws and phenomena there are, or things to which we apply these names; but when we thus designate them we see that we have not rid ourselves of the difficulty. We may blind ourselves to the Divine presence by the unthinking manner in which we use the words; but if we used them intelligently they would serve to make us more vividly conscious of it, and would be but as signs and testimonies that the Lord is here, for He is the centre of all forces, the fountain of all law, the sustainer of all existence. What are forces but Divine volitions, the means of Divine power? What are laws but the order which Divine wisdom has prescribed for the exercise of the power? What are phenomena, all that we know of created existence, but the vesture in which God clothes Himself in some fit measure visible to His creatures? Let the Divine who pervades and upholds and moves them be taken away; let it be that He who originated wills to sever Himself from them, and your forces have no power, your laws cease to operate, your phenomena, not only "the great globe itself," but "all which it inherit, shall dissolve, and, like this insubstantial pageant faded, leave not a wrack behind."

Space and the infinite One who fills it would exist alone again, as they existed alone at first. He is the beginning of all things. We repeat, that all the movements of the universe are the actions of the infinite One. He who brought it into existence keeps it in existence. The power which produced its motives it still. He who gave it being now directs its course. Of great events and small this is alike true. It is our privilege and our joy to recognise our Saviour's power in the march of the world, in the trival events of our daily life. "Lift up your eyes on high, and behold: he created these things; he bringeth out their host by number, and calleth them all by name," marshalling them as a master his scholars or a captain his troops, propelling them in their spheres, directing their mighty and complicated movements, maintaining the harmony that pervades them all. Look around you in your own world; in the multitude of the activities that you witness you behold the exercise of His power. It is seen in the flowing river, in the restless ocean, in the rising and setting sun, in the still or stormy atmosphere, in the falling rain and the noiseless dew, in all activities of organic substance, in animal and vegetable life. It is His power that bursts in the budding of the plant; His beauty which is unfolded in the opening flower; His melody that fills creation with delicious sound when merry songsters carol forth their joy; it is His fragrance which is wafted on the evening air when the honeysuckle blooms and flowers distil their sweetness; it is His providence which shapes the life of the buzzing insect, His energy which beats in His heart and moves its limbs; His will that determines the mode and manner of its death. Even the smallest grain of dust takes its shape from His hands; He directs the course of every particle of spray, every feather and every snowflake in the breeze. There is nothing too minute for His care, as there is nothing to great for His might. Look into the inner world of the soul, and with equal certainty you can discern His movements there. Not only did He lay down His life to provide redemption for us, but by His Spirit He applies that redemption to the individual soul. The work of grace in its beginning, its continuance, its consummation, is all of Him. Man uses means, but He supplies the motive and the energy. There is

human instrumentality, but the efficiency is all Divine; and both by His outward and inward work, both by His action in the soul and His action in nature and in providence, He is conducting all things forward to the issue He Himself had ordained, the one far-off Divine event to which the whole creation moves. He has never left, never will leave the universe that He originated. In the multifarious movements of things there is no chance event, no mishap, no surprise to Him, no thwarting of His eternal purpose. What we call conflict is to Him harmony; what to us seems to oppose He makes to subserve. If not by the co-operation, then by the opposition of His rational creatures, as well as by His ordering and moulding of the irrational, He will cause His purpose to stand and fulfil all His pleasure. He moves all the complicated machinery; its wheels run in the groove He has prescribed for them to the goal which He contemplates. Whatever vicissitudes may mark their course, whatever obstacles may seem to oppose, the end of all infallibly will be that which He foresees, that which He ordains. He is the Alpha and the Omega, the beginning and the end, the first and the last.

Now, brethren, do not forget that this is your Saviour's world; that this is your Saviour's universe; that all things are under His control; that the voice which prayed for you marshals the stars; that the hand which was pierced for you measures the floods, and spans the skies, and grasps the winds, and sways the sceptre of universal dominion and upholds all things; that the love which actuated Him in dying for you actuates Him still in conducting the processes of nature, the dispensations of Providence, and the ministrations of His grace. Oh! is it not a blessed and consoling thing for us to know that such a power is wielded by such love—that all things are in the hands of Him who has such a true and tender regard for our welfare? Have you not here a sufficient guarantee that your interests will be protected; that your wants will be supplied, whether pertaining to this life or to that which is to come; and that all things shall work together for your good? Or if you fear, as men have sometimes feared, for the future of the Church of Christ, look up, and in your Saviour's relation to the universe behold the pledges of her triumph. There may be darkness now; the darkness is only for a time; it will all be light by-and-bye. There may be apparent reverses now, but reverses, no less than successes, are conducive to the promised consummation. There may be alternations of joy and sorrow, of storm and calm; but whether it be the one or the other, all will be well at last: His is the unseen hand which conducts the vicissitudes, his the resistless power that works everywhere and in all, his the sovereign will to whose purpose all things contribute. All events are marching on. Take courage, then; let not fears distress you; be it yours rather to exult in the anticipation of victory, while with glad hearts ye sign, "The Lord reigneth; let the earth rejoice, let the multitude of the isles be glad thereof."

III. And in the third place, we have to consider the title very briefly as intimating that all things exist on our Saviour's account, and that they actually and ultimately tend to the promotion of His glory. The Scriptures warrant us in affirming that all things have been brought into existence on His account. They have been created that they might show forth his praise. This is the result to which they constantly tend, and will eventually fulfil. The reason as well as the cause of their existence is found in Him. On His account all things exist; to Him all things tend. It is not a subject for dogmatism, scarcely for speculation, and we do not wish either to dogmatise or to speculate irreverently, but to speak with becoming reverence and a due sense of our own ignorance when we say that the purpose of creation was the manifestation of the Divine attributes, to give expression and embodiment to the truth, the purity, the beauty, the wisdom, the goodness, and the perfection of the attributes which exist in the Divine mind, that God might complacently behold and rest in his works, and that his intelligent creatures,

beholding these perfections in the visible universe, and contemplating them with delight, might respond to those expressions of the Divine with devout and joyful adoration. Such we humbly conceive to be the object for which creation was produced. Christ came to restore the Divine order which sin had interrupted, and all creation, true to the purpose of its existence, co-operates with Him for this end. His incarnation is not an isolated fact; it is the centre of the universe, pointing to the past order which has been broken and is yet to be restored—the order which even now subsists wherever sin has not obtruded, calling the revolted to return to their allegiance. Calvary is the true and only key to the various problems which perplex society. And all the unfallen creation corroborates the doctrines of the Cross. Nature and history unite in enforcing the lessons that fell from our Saviour's lips, or were more impressively taught in His life and death. You know how He tracted spiritual analogies in natural objects, how He appealed to nature as a voucher for the truths He taught; and the cases adduced are but specimens that show how all creation testifies to Him. The march of the worlds, the alternations of day and night, the succession of the seasons, the tidal ebb and flow, these and ten thousand other things, speak on behalf of the order which He came to establish. The great results obtained by the application of scientific discovery to various departments of human enterprise—the transmission of messages with lightning-like speed, long journeys and voyages, whose regularity is only surpassed by their almost incredible swiftness; these show that the highest degree of individual freedom is compatible with the strictest observance of law, and what happy results may be expected from the combination of the two. And that is but another form of the truth which our Saviour teaches, that we have fuller scope for the exercise of our natural powers, when we are most submissive to the Divine will. "Ye shall know the truth, and the truth shall make you free." The same thing is taught in another manner, in the vicissitudes, the rises and the downfalls of States and Empires. Their whole history testifies, when rightly understood, that it is by the foregoing of individual preferences, by the suppression of selfish claims, by each man seeking every man's welfare, that the highest degree of individual and national prosperity is secured. The world will learn these lessons by-and-by. It is slowly, but surely, training to a recognition of the truth as it is in Jesus. It will ultimately acknowledge the divinity of his teaching and his life; that he is God manifest in the flesh; that his words are the utterances of the Divine mind, his example the embodiment and illustration of the Divine character; that it is only through him the Divine can be approached and enjoyed; that only by doing homage to him, yielding obedience to him, reposing trust in him it can attain to true blessedness. Then when the breach of sin is healed, and the interrupted order restored, when Jesus hath reconciled all things, and rendered the universe again harmonious, it will be seen in what sense he is the end for which all things exist, how they all contribute to his glory; for then "every knee shall bow, and every tongue confess that he is Lord;" and all men and all creatures "shall honour the Son even as thy honour the Father." Then the apostolic vision shall be fulfilled, "every creature that is in the heaven and on the earth, and in the sea, and all that are in them, heard I crying, Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever."

Brethren, I have dwelt on this subject this morning because I wished Jesus Christ to be the Alpha and the Omega, the beginning and the end of my ministry here. He was the Alpha of the ministry. I can remember saying on the day of this chapel opening, quoting the words of the poet as expressive of my work and purpose:

> His only righteousness I show,
> His saving truth proclaim,
> 'Tis all my business here below

To cry "Behold the Lamb."
Happy, if with my latest breath,
I may but gasp His name;
Preach Him to all, and cry in death,
Behold, behold the Lamb!

And so I would make Him the Omega of my ministry also, lifting up my voice in its last utterances, testifying to his infinite excellence, and commending him to your cheerful, hearty, and glad acceptance. God grant that the result may show that in this he has been the Alpha and the Omega, the beginning and the end, the first and the last, for His Name's sake.

The Courtesies of Home Life.

By Mr. William Tolmie.

III. For Sons and Daughters.

If children require great consideration from their parents, much more are parents entitled to great consideration from their children. They occupy their very onerous position from God, are invested by Him with authority, and are responsible to him for the use they make of it. They are of age, and are more or less experienced, and so possess knowledge and some degree of wisdom; they have been children themselves, and have come through the various stages from infancy onwards; they therefore know the weakness and the wants of children, the dangers, snares, and temptations that surround them, their need of one to lead them by the hand, to protect them, warn them, instruct and counsel them. You, their children, are theirs by natural birth; they have brought you up from the first hour of your life, have nursed you through many sicknesses, and watched over you by day and by night; have ministered to all your wants, educated and trained you, borne with your waywardness, your foibles and caprices; have toiled and denied themselves that you might not want, very gladly spending and being spent for you; and have interested themselves in every thing that interested or concerned you. Many have been their anxieties, their hopes and fears, on your account. They have often wept over you, as well as been made glad by you. You have been the subject of their prayers from the beginning of your existence till now, for they have felt the weight of their charge, and the need of being divinely instructed. And all this, and much more, they have done and borne because you were very dear to them and they loved you as their own souls. Besides, you occupy a relationship to them which you hold and can hold to no other. You may have many friends, many teachers, but can have only one father, one mother. In view of all this, surely there is no consideration too great to be given to those to whom you are so deeply indebted. Gratitude should lead each one of you to be ever asking "what can I do to show my love and reverence for those to whom I owe so much?"

"Honour thy Father and thy Mother." This is the first commandment of the second table of the law; the first commandment with promise. I like that grand old Bible word "honour," it is so full, it seems to include every thing. It certainly means, *yield them obedience.*

This, indeed, is the very keystone of the structure of filial courtesy; and it is well that this truth should be received and acknowledged, for in proportion as it is so, will all else be plain and easy. But the obedience required is not merely the doing of that which is commanded, but of that which you know to be their wish, of that which will please them, without waiting for a command, but ready at a sign, a hint, or at most a request. Thus it is obedience in the spirit as well as in the letter. To this end it must be not partial but complete, "in all things;" not fitful but constant; not grudging but cheerful; not hesitating but prompt; not questioning but implicit; not in their presence only but also in their absence. Your will must bend to theirs, for you are placed by God under their authority. Obeying your parents thus you are obeying God, and following the example of Jesus, who went down to Nazareth with his parents and was subject unto them. Obeying thus, you may expect the blessing which God pronounced upon the Rechabites of old, and the fulfilment of the promise attached to this children's commandmant.

Oh, if all our sons and daughters would but render obedience like this, the wheels of family life would move sweetly, and a zest would be given to all home engagements and enjoyments which would make them akin to those of heaven. How unlike this the conduct of many children, who seem disposed to decline compliance with everything required of them, unless it be agreeable to themselves and suits their convenience. They object, excuse, and delay; they question, dispute, and refuse, so that the request has to be renewed again and again. And if in the end they yield to the pressure, it is done so ill-naturedly and sulkily as not to deserve to be called obedience at all. Could they but realise what a privilege, what a safeguard, Christian parental rule and guidance is, from how many difficulties and troubles it would keep them free, and what peace and happiness it would bring them, they would not for a moment hesitate to submit to its gentle sway and benign influence.

Honour thy Father and thy Mother. That certainly means, *show them all respect*, *deference*, *reverence*, and *love*. They deserve this. Be respectful in your whole *demeanour* towards them. Remember how Solomon conducted himself toward his mother, king though he was. Give them the preference in every thing and in every place. Prefer their company, and show that you enjoy it. Never mind though some ill-bred boys should speak of you as tied to your mother's apron strings. Better that a thousand times than be "a child left to himself," who "bringeth his mother to shame;" than run about like a wild colt, or be tied to companions who cannot possibly have the same interest in your well-being, and whose influence is more likely to be hurtful than helpful. Be respectful in *speaking* to them and of them; and never refer to them in the slang language of some fast young men as "the governor," "the old woman," &c. I certainly would not have you address them as "Sir," and "Ma'am," as was the case in some few families I have known; that savours more of the school than of the family. But I would have you observant of respectfulness in tone and manner of speaking, as well as in the words you use; not demanding, nor asserting, but asking with a "please," receiving with a smile and a "thank you," and always deferring to their superior wisdom and judgment.

There is a courtesy of *silence* as well as of speech. Never argue or

contend against your parents. Always answer when an answer is called for, but be submissively silent when an answer would be out of place. There is no need for always trying to justify yourself in actions of which they disapprove. On the other hand, a word of acknowledgment when you are in the wrong goes a long way to prevent any more being said about it, and helps you to guard against it in future.

"HONOUR THY FATHER AND THY MOTHER." That certainly means, "*hear the instruction of thy father, and forsake not the law of thy mother.*" If they owe it to God and to you to train you up in the way you should go, and bring you up in the nurture and admonition of the Lord, it follows that you owe it to God and to them to suffer yourselves to be thus trained, nurtured and admonished. Accept their guidance then, submit to their control, listen to their counsels, and value their opinions and advice. The restraints which they lay upon you are as necessary to your proper growth and development as the cords are to the sapling, or the bending of the geranium is to its full flowering beauty.

Honour them with your *confidence.* Consult them about anything that concerns you. Be open, candid, and truthful in all your communications to them;—keep no secrets from them. As a rule, they should know where you are when not in the house; and I would utter an emphatic warning against keeping late hours, however well you may be employed, or however good the company in which you are.

Honour them with your *help.* Put them to no more trouble and expense than is necessary, but rather assist in every way you can; relieving them, as you grow up, of such duties as you can perform for yourself or for them. You can help by being orderly in every thing about your own room, or under your own charge, as your clothes, books, instruments, &c., otherwise those in charge of the house will be put to needless trouble. A place for everything, you know, and everything in its place. Every well conducted family must have definite arrangements, and to all these it is your bounden duty to conform, remembering that you are but part of a finely-constructed machine, which may be put out of order by your irregularity. Be punctual in all things. For instance, do not keep the family waiting for you at the breakfast table, nor when gathered together for worship, but be ready at the appointed hour, or at the first call. Be thoughtful of others in everything. "Evil is wrought for want of thought, as well as want of heart."

A special word, in passing, to daughters. Do not indulge the foolish idea that it is not respectable to work. Work, whether mental or manual, whether for your own maintenance, or for the general benefit of the family, is honourable, and should always be so regarded. Never allow your mother to drudge in the house while you sit idly by, or gad about at even religious meetings. One of your first duties as a young Christian is to show your parents that your religion makes you more unselfish and considerate towards them, more mindful of your domestic duties, and conscientious in the performance of them. If you do not thus show piety at home, any piety you may show abroad will not be much worth.

"*Despise them not when they are old.*" If through age or otherwise

they are in need, honour them by helping to the best of your ability; supplying their wants, ministering to their comforts, tending them if they are in sickness, bearing with the little fretfulness which sometimes, not always, accompanies old age; and that not grudgingly, but as a sacred duty. They spent their substance and the best part of their lives on you, and you cannot even estimate, much less repay, what you owe to them. Never be ashamed of them. If you have received a better education than they, do not forget to whom you are indebted for it. If you have attained to a better position in life than they, remember the conduct of Joseph to his aged father Jacob, and show your gratitude by making them all the more easy and comfortable in their declining years. It may be that the cares, troubles, and expenses of their family have straitened them, made them prematurely old, and deprived them of the power of supporting themselves. An opportunity is given you now to "show piety towards your own family, and to requite your parents," which "is acceptable in the sight of God;" do not neglect it. To make "Corban" of that by which they might be profited by you, or, worse still, to spend it selfishly on your own indulgence and gratification, is neither pleasing nor acceptable in His sight.

It is, with all right-thinking people, a high recommendation of sons and daughters that they give due attention to a *widowed parent*, especially a widowed mother, who as a rule is more in need of such attention. It is for the older children especially to endeavour to make up the loss sustained, supplying, as far as they can, the place of the deceased one, making home cheerful with their presence, and so helping to mitigate the sorrow and pain of bereavement. To each of them surely the Saviour says, "Behold thy mother."

An old Glasgow friend, now pastor of one of our churches in Sussex, writes urging me to be sure to put in a good word for *Stepmothers*. He says —"Perhaps of all relationships which a woman can assume, the most trying and delicate is that of stepmother. . . Life affords no lovelier sight than that of a Christian woman, in the love of Christ, daily fulfilling this arduous and difficult task, often without regard, and rarely indeed with due meed of thanks and love." There are many who, from experience and observation, can corroborate these sentiments. Such devotedness as is frequently witnessed in this trying position is surely entitled to the reward of, at the very least, the highest esteem and deepest gratitude of those who are the objects of it.

Let a good measure of courtesy be extended to *relatives and visitors*. Be free and affable to them. Entertain them, according to opportuuity, with conversation and otherwise, and so help them to feel at ease. Take no special notice of any peculiarities in their dress, or manner, or otherwise. Let maiden aunts come in for a good share of such attention; what would many a family be without them!

Be considerate in your treatment of *servants*. Remember they are human beings like yourselves; do not wound them by harsh unkind words, angry looks, or rude unmannerly behaviour. It is a mean thing to trample on the feelings of others, whatever their position, or their relation to us.

But I must not forget that our sons and daughters occupy other relationships at home; they are also

BROTHERS AND SISTERS.

If the children of a family indulge the spirit already inculcated towards their parents, there will be no fear of their being courteous to one another. They will be much in each other's company, and will like to be so; playing, conversing, singing, or reading together, joining in their amusements, assisting in their studies, and accompanying them in their visits or excursions. Harmony, not discord will prevail; selfishness, that cankerworm of affection and happiness, will be banished, and each will seek the other's good, helping in every way possible, by love serving one another. Jealousy and envy will be allowed no place, but the household interests will be common. They will share their good things; will rejoice in each other's progress and success in any undertaking, and sympathise in their disappointments and failures. There will be no fretfulness nor domineering, no strivings nor contentions, no malicious teasing nor mischief-making; but they will be at least as kind, attentive, and obliging among themselves as to friends and visitors. If a difference of opinion or judgment is to be expressed, it will not be so much by flat contradiction, as by the less offensive method of suggestion or question. Their whole conversation and deportment, while familiar and confidential, will be respectful, free from slang, vulgarity, gruffness, and offence of every kind. Their familiarity will not breed contempt, but rather tend to increase their respect for and attachment to one another. The younger will cling to and confide in the older, while they in turn will influence beneficially the younger. Living together thus, the brothers will naturally, though it may be unconsciously, acquire a measure of the gentleness of their sisters; and will at the same time communicate to them a measure of their manly strength.

Aaron's Breastplate.

By Mr. James Brown.

[It may be interesting to our readers to know that the Author of this article is now in his 87th year.]

AARON'S Breastplate of old times is one of the many outward tokens of God the Lord communicating with His people on earth. The High Priest of Israel bore on his person all the names of the people in an order according to birth, and the plate was extended on the breast. The significant design—the words and the times of use were all of God. No human device. Not a word of improvement. Thus said the LORD, and thus did the LORD and every tongue was silent. The mind is overawed with reverence and humility. God's delight was with men below. He spoke to them, He foresaw their wants and secured provision. He led in desert lands by pillar of fire or by pillar of smoke. The precious stones were gathered, prepared, and set as expressive of durability, of beauty, and of colour. Each stone was independent and to be its own tale of interest. The twelve sons of Jacob by their birth and by their names are memorials, and are trans-

ferred to New Testament times as everlasting tokens in the new and abiding High Priest records that adorn Him who is "*The same yesterday, to-day, and for ever.*" What a tablet for extent and beauty is one of the many in Rev. xiv. 1-3. I looked, and lo a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand having His Father's name written in their forehead. And they sing a new song before the throne as those redeemed from among men, and who follow the Lamb.

THE BREASTPLATE.

Sardine.	Topaz.	Carbuncle.	Emerald.	Sapphire.	Diamond.
Reuben.	Simeon.	Levi.	Judah.	Dan.	Napthali.
Ligure.	Agate.	Amethyst.	Beryl.	Onyx.	Jasper.
Gad.	Asher.	Issachar.	Zebulon.	Joseph.	Benjamin.

These twelve precious stones and the twelve sons of Jacob were united on the Breastplate, three on a row and named The Memorial, three on one side of the square (Exod. xxviii. 15-30). Each of the three has a significance peculiar to itself Life and death are in the very colour of the stones as in the names of the men. Sardine is pale red, and Carbuncle dark red, as the blood of the human body in the artery and the vein, or as the life and the death of the Lord and Saviour Jesus Christ, showing that He was in every type and of every shadow the substance. In the reference made to the one only in the second row, namely, the Sapphire, the beauty—the glory, and the notedness far surpasseth some others (Chap. xxiv). The Most High God inviteth an audience with the elders of Israel. And He was seen standing on a paved work of a Sapphire Stone, as it were the body of heaven in its clearness. God in revealing His holiness or His loving kindness to men in the hours of need says, "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy foundations with fair colours, and lay thy foundations with Sapphires." Yea, in this text alone He renews the remembrance of His love in the Breastplate, in naming other two of their number, the Agate and Carbuncle, and in Ezekel i. 26, the Sapphire glory and brightness is referred to again as the bright cloud of glory shining in the midst of the manifestation of God to fulfil His promise of eternal salvation, and as in this the 1st chapter, so also in chap. x. 1, this Sapphire stone is the basis of support. Every stone of the Breastplate had its one intrinsic virtue or value. Gems of singular value indistructible by fire, and from the diamond downward in hardness peculiar. Each was the chosen of God, and sought for and found, cut and marked by Divine arrangement in golden sockets. Wonderful in design, brilliant in lustre, and attractive in beauty, each was made a centre of glory to God, and of wonder, adoration, and reverence to man. God in Christ Jesus shining forth in all the fullness of the Godhead, and exciting fear, reverence, and deep humility in the every beholder from the revelation of "*Holiness to the Lord*" being seen in every part. The externals of the priesthood begun by Aaron and successively continued in Solomon's temple, and even before and after the captivity till the days of Herod, in all and in each pointing to the one antitype of the whole. The Great High Priest of our profession Christ Jesus, who set up another order more expressive

and more glorious in that forever abiding and spiritual temple named, and dignified as stones equal in number and in beauty of excellence to those that surrounded Aaron. The names of the twelve apostles of the Lamb, or as the twelve foundations of the city, with the twelve gates into the city, which are never, never shut. The first foundation and in order.

Jasper.	Sapphire.	Chalcedony.	Emerald.
Sardonyx.	Sardius.	Chrysolyte.	Beryl.
Topaz.	Chrysoprasus.	Jacinth.	Amethyst.

The above precious stones are as specifically given here as those on Aaron's breastplate were. The order of position is definite and particular. The first is Sardius, which is the last on the Aaronic roll, and as Paul, the last appointed apostle, and here placed first. He was of the tribe of Benjamin, and, as one born out of due time, was appointed in the room of the traitor Judas. The second in the list is Sapphire, which stands for Simon Peter, the chosen of the Lord to open the door of faith to Jew or Gentile alike. The next stone in order is Chalcedony, or the Onyx, representing Joseph's two sons, and James and John the apostles, the younger, John, put before in blessings to the elder—for never on earth was mortal man more blessed than John the apostle in being entrusted with the revelations of the Lord Jesus. James, the brother, was the first martyred apostle, though Stephen was the first for the Lord at Jerusalem. The fourth stone is the Emerald, and is the same in number on the Breastplate. The colour is green as the Sapphire is the sky-coloured blue—the two beauties of the surrounding nature, and of abiding colours, and they represent the two Apostles and Matthew. These in their combined and individual characters and works were God's appointed ambassadors to men on His footstool. They fulfilled their mission. They sat on thrones judging the twelve tribes of Israel. The manifestation of God in flesh to take away sin was their study and their theme. Their teachings and their preachings were profound and demonstrative, but clothed in the sweetest and most convincing words. Their doctrines are of God, and raise the heart in reverence to God and in love to man. What an outpour of evidence of truth flowed from the lips of Paul, of Peter, and of John. Each stood on his own pinnacle and invited attention to the words of eternal life, and mercifully their words and works are preserved to the present day. The three last chapters of Revelation contain the last or the second Breastplate of Aaron. Their contents will never be lost, and their voice will never be silent. The stream of life from the living source shall never cease to flow, and that as eternity rolls on. Things below change and new ideas are continuously brought to the surface. Not so within the city in the New Jerusalem. Changeless is the abode and changeless the inhabitants. No fewer than eighty-three High Priests at Jerusalem from Aaron till King Herod performed official duties. No renewal in this the second temple. One High Priest for ever more. How copious are the sayings of Stephen in Acts vii. on this point, and how complete are the words of Paul in the epistle to the Hebrews, no want unsupplied. Rest and peace to the mind of the reader. God's voice is heard in every word and stability is the habitation of His throne. No more High Priests, no more temples, and no more sacrifices. The delight

of God now is spiritual worship. John wrote as God guided him, and in the book we read the mind of the divine and holy one, and no reader of a right mind toward God will ever be left to gainsay the word spoken. In Matt. x. is the appointment of the twelve apostles by the Lord Jesus.

Peter and Andrew.	James and John.
Philip and Bartholomew.	Thomas and Matthew.
James and Lebbeus.	Simon and Judas.

During His sojourn on the earth, and on the day of Pentecost He began His work with the faithful among them, and He said of them "*I appoint unto you a kingdom and ye shall sit on thrones judging the twelve tribes of Israel.*" This was fulfilled, they are at the present moment sitting on their thrones, and each is a foundation to the heavenly city which is the mansion of all who love and serve the glorious and glorified Lord Jesus the Christ. In Rev. iv. there is given a summing up of the cheering and profound truths of the Breastplate first and second. Three of the stones are named the Jasper, the Sardine, and the Emerald. The first and the last of the twelve, and the fourth of both; then the twenty-four seats for the repeated twelve, each on his throne, and their united song of praise and adoration—Holy, holy, holy, Lord God Almighty, Thou art worthy O Lord to receive glory and honour and power, for Thou hast created all things and for thy pleasure they are and were created. Here in perfection is the work of eternal salvation. God and man united. Adoration and praise from the lips of the redeemer, and that song for ever and ever.

Farewell Meeting to Dr. Landels in London.

DR. LANDELS' long and successful connection with the Baptist denomination in the metropolis has come to a close amid demonstrations of respect and esteem that are by no means confined to the circle of his own church and congregation. Feelings of regret, which are natural at the loss of such an influential pastor and author, found expression in a farewell meeting which took place on the evening of Tuesday, Feb. 27, at the Regent's-park Chapel. The place was crowded to excess. Many leading members of the denomination, as well as representatives of other Christian bodies, were present. The congregation, some five years ago, presented Dr. Landels with a cheque for a thousand guineas as a substantial testimonial of regard. A cheque for two hundred guineas was, on Tuesday, also presented, and the speeches testified to the high place which the pastor has won in the affections of his people. Sir Morton Peto presided, and among those who were present and took part were the Revs. Dr. Angus, W. Brock, J. P. Chown, J. C. Harrison, T. V. Tymms, J. T. Wigner, and Mr. A. H. Baynes.

The proceedings were opened by singing a hymn, and prayer by Rev. J. J. Brown, and letters of apology for their absence were read from Revs. C. H. Spurgeon, R. H. Marten (President of the London Baptist Association), S. H. Booth, (who was in ill-health), and John Clifford, M.A., who was away from home.

The CHAIRMAN remarked that their meeting had a double aspect: they were sorry at parting from their friend, but they had joy when they looked

back on the last twenty-eight years' service. He well remembered the anxiety that was associated with the building of that place, and when their friend entered upon that charge how Divine guidance was sought. Now they were rejoiced to look back upon the character of the ministry they had had there; how Dr. Landels had not only ever a watchful eye, and had not been content with simply being the instrument of calling men to the marvellous light of the Gospel, but how he had been most anxious that they should be built up as men and women in Christ. And now, to-night, they were there to say farewell, and they cherished, with devout gratitude, the knowledge that he had been with them so long. No one could tell what loss to London Dr. Landels' removal would be, and as they knew the good results which had grown from the establishment of the London Baptist Association, of which Dr. Landels was one of the three founders, he was sure they would all wish that the same blessings might attend Dr. Landels' ministry and works elsewhere. He was going amongst warm friends, but not warmer than those he left behind. He was sure Dr. Landels must feel regret, for only a pastor knew a pastor's feelings, as St. Paul did when he addressed Timothy as "My own son in the faith." It was to be hoped that his labours in Edinburgh would be a still greater blessing to men.

Dr. ANGUS said—It is specially fitting, Sir Morton, that you should preside at this meeting. But for your forethought and the large-hearted generosity of yourself and Lady Peto this building would never have become a Baptist church. It was at your suggestion that Dr. Landels became its first pastor. All through you have encouraged and helped his work. It is fitting therefore that you should preside at what is his last service within these walls. It is generally understood that this chapel was a very costly one. Two-thirds of the cost were met by Sir Morton and Lady Peto; and without pretending to literal accuracy we may reckon the cost, for illustration, at £20,000. In looking over the accounts of the church, I find that for all purposes connected with the maintainence of the worship of God here £8,000 have been contributed during the last five years. For benevolent purposes and agencies of various kinds, the church has raised and given in these five years £8,100 more; and to various denominational societies, over and above what I have named, the sum of £4,100 has been contributed directly by members of the church and congregation—£20,200 in all. The other three-and-twenty years have been nearly equally productive, so that during the doctor's pastorate at least £100,000 has been contributed, of which the larger half (£55,000) has been given to purposes of Christian benevolence ouside the church. Of the spiritual results I have said nothing. But in this case they are pure gain. The church began in 1856 with a membership of 180, and upwards of 2,000 members (2,074) have been added to it. Many hundreds every Lord's-day have been comforted and strengthened in our service. I have said nothing of other departments of Dr. Landels' work—in the London Baptist Association, on our Mission Committee, in the Baptist Union, and in connection with the funds he has so largely helped to form which is not yet over. One thing I may say, while our societies are indebted to him for what he has done, they are also indebted to the church for our readiness to give him up to do what that work required. It has involved self-denial on our part as well as on his. While he has been stimulating and helping others we have shared in the self-denial and in the reward. For churches as for individual Christians we hold that the self-denying life in the interest of the Gospel and of the Master is the noblest, the most Christlike, the most blessed of all!

Dr. Augus then read an address to Dr. Landels signed by the members of the church, and stated that a work-table and other gifts had been presented to Mrs. and Miss Landels, and the sum of two hundred guineas to Dr. Landels.

Dr. Landels, who was received on rising with loud applause, said: You

will not expect many words from me to-night, for my heart is too full for that, but I must endeavour to say a word or two, at least, in recognition of your kindness. First of all my dear Sir Morton, I have to thank you for the very kind words to which you have given utterance of flattery as regards myself, but yet I receive them as a sincere expression of your kindly feeling, and as only being in harmony with all your kindness and friendship for more than these twenty-eight years. For more than two years before this place of worship was opened I was your guest. After leaving, I received a letter informing me that you were about to transform the Diorama into a place of worship, and asking me to become its minister. It was more than two years after that before I saw my way to accept the invitation, but from that time nothing has occurred to ruffle, in the smallest degree, our friendship. I have to-night a very grateful recollection of the many marks of kindness I have received from you and Lady Peto during that time. I wish to thank you also, dear Dr. Angus, and all the members of the church and congregation for the kind expressions of esteem and regard to which you have been pleased to give utterance as to my wife and daughter. My wife is worth it; she has been my right hand, and I hope my daughter and all the family will follow in her steps. I did not expect anything like this. I had an impression that many of you might, not unnaturally, cherish a little resentment at my interrupting relations which were so peaceful and pleasant and harmonious. And then, too, I have received so frequently testimonials of such value that I had thought your powers in that direction must be well-nigh exhausted. I gratefully, however, receive this expression of your kindness; I feel unworthy of it. My manner, as you know, is not gushing or even demonstrative. I cannot speak to those whom I know little of as if my heart went out to them, as I could to those whom I have known for years. Perhaps some of you have thought me reserved and cold and even chilly in manner sometimes. I know some of you have been occasionally pained by my too impetuous temper and consequent impatience. I can only say it has pained no one so much as it has pained myself. Your action to-night shows how leniently these faults have been received and forgiven, so much so as to convince me that Christian people will not judge a man for infirmities of manner or character when they believe his intentions are right. I have sought earnestly and honestly the good of this church and congregation. I have endeavoured to be a friend to all its members, to be helpful and faithful to every class of them, and I trust, from the expression of regard I have received—letters of all kinds during the last few days, and substantial tokens from private friends in addition to those you have given me publicly this evening—that I have not altogether failed. I have never despised the poor; some of my happiest hours have been spent by the bedside of many of the poorer members of this church. In bidding you a very affectionate farewell, I carry with me, not only the substantial expressions of your kindness, but the memory of many happy hours of service spent here. I carry with me the hope of meeting some of the sainted ones who have been called to their rest. With a very grateful heart I thank you all; I thank those who are here from other churches to give expression to their feelings. I hope God may return to your bosoms ten thousand-fold all the kindness that you have shown to me. May His richest blessing rest on you and yours now and continually!

After a few short addresses by the other friends on the platform, the meeting was closed by a vote of thanks to the chairman.

It used to be said "The chief end of man is to glorify God and to enjoy him forever;" but it now seems that the chief end of man is to make money as fast as he can and then go to places of amusements to recover from the strain.—*P. S. Henson.*

A Christian preaches a sermon every time he goes to church.—*J. S. Backus*

Recognition Service of Dr. Landels in Edinburgh.

ON Thursday evening, March 1, an induction service was held in connection with the settlement of Dr. Landels, from Regent's Park, London, to the pastorate of the Dublin Street Church, Edinburgh. In the early part of the evening members of the congregation and their friends assembled in the hall under the church, where tea was served. Rev. Dr. Alison, who had to leave early, congratulated the congregation and Dr. Landels on the happy union which had been formed, and commended the people on the way they had kept together during the vacancy. As a minister of the Church of Scotland he heartily for himself and for his brethren sincerely welcomed every earnest man and fellow-worker to Edinburgh. Although calling themselves the Church they used the designation in no exclusive sense, and did not arrogate any superiority of their order. That was the platform given to them, and they recognised the right of others to do their work in their own way. The meeting then adjourned to the church, where there was a very large attendance. Mr. Hugh Rose presided, and he was accompanied on the platform by Dr. Landels, Dr. Angus, president of Regent Park College; and Mr. Samuel Chick, also of Regent Park Church, London; Dr. Goold, Edinburgh; Dr. Adamson, Mr. Charles Anderson, Rev. Mr. Brailsford, Rev. J. Young, Rev. Mr. Grant, Rev. Mr. Cullen, &c. Letters of apology for absence were read from Dr. Alexander, Principal Cairns, Professor Calderwood, Rev. Mr. Giffen, and Dr. A. Thomson.

The CHAIRMAN, in opening the proceedings, said that during the fifty years he had been connected with the congregation he had seen four pastors there. In name of the office-bearers and members of the church, he then formally offered to Dr. Landels a hearty welcome, and wished for him every good gift, long life, and a successful ministry, in token of which Mr. Rose shook hands with Dr. Landels.

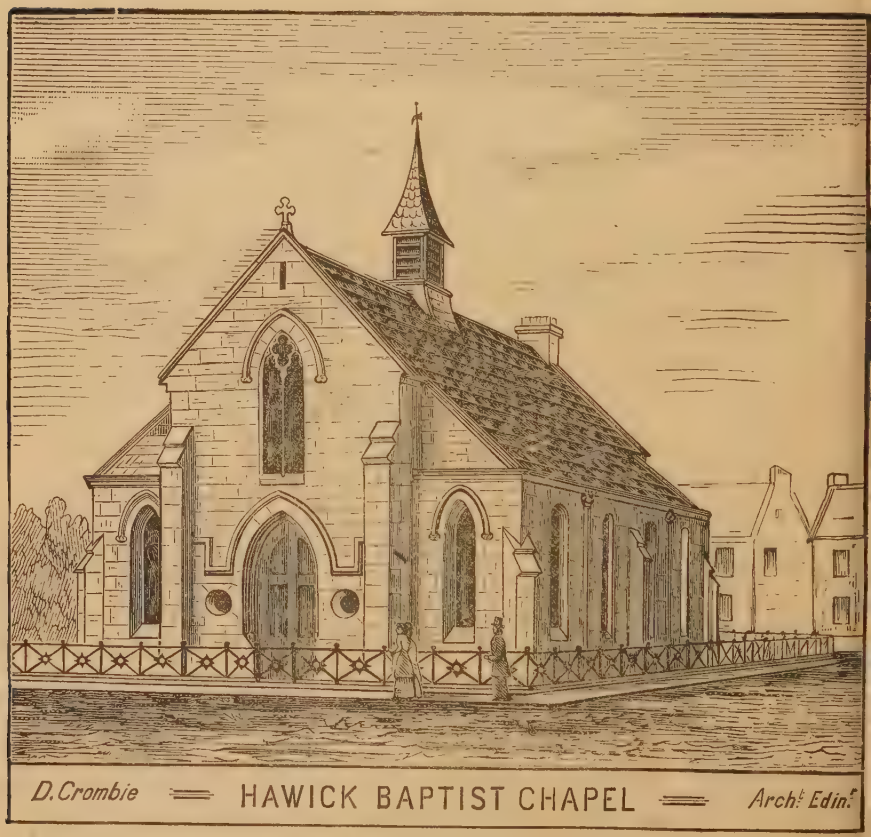
Dr. Landels on turning to address the congregation, was received with manifestations of regard. These he acknowledged, and alluding to his ministry in Cupar Fife, where he succeeded Mr. Watson, he said he did not come back to Scotland a stranger, but to meet friends whom it was pleasant to meet again. He then stated the reasons which had weighed with him in making the change he had done. Whatever may have been the success vouchsafed to him during the years he had been at Regent's Park, he found that in order to meet the demands on his strength and endurance the work was an incessant tax upon his energy. The congregation were spread over great distances from what might be regarded as the centre of his pastoral work. After serving there for 20 years he found he could not maintain the freshness of earlier years, and he had a strong desire to spend the remaining portion of his ministerial career in Scotland, and of all places there he liked Edinburgh best, because it was the centre of the intellectual life of the country. He was desirous of cultivating fraternal relationship with all who held that the Scriptures of the Old and New Testament are the only authoritative revelation of God's mind and will, and are the sole and sufficient standard of faith and practice. He was desirous of knowing and preaching Jesus Christ and Him crucified, and to glory only in His Cross. He would ask their confidence if not their affection; and he hoped they would not condemn utterances which might not be quite to their mind. He begged they would excuse him at present taking a share of work outside the duties he had principally engaged to fulfil.

Rev. Wm. Grant, on behalf of the Baptist churches in Scotland, offered Dr. Landels a cordial welcome. Dr. Goold presented the same complimen-

tary offering to Dr. Landels, and he went on to relate pleasant memories of Dr. Innes and Mr. Watson, whose friendship it was his fortune to enjoy. Rev. Mr. Cullen spoke of his intimate relations with the congregation during a period of sixty years.

Rev. Dr. Angus, London, briefly sketched the labours of Dr. Landels in the district of Regent's Park during the past twenty-seven years. Mr. Chick, another of the office-bearers of the congregation, also bore testimony to the good work done by Dr. Landels, and the esteem in which he was held.

Addresses were then delivered by Dr. Adamson and Mr. Brailsford, after which the meeting separated.



THE OPENING PROCEEDINGS.

THE above chapel was opened on Sunday, February 19, when the forenoon and evening services were conducted by the Rev. W. Tulloch, President of the Baptist Union of Scotland; while the Rev. James Orr, M.A., preached in the afternoon. All the sermons were able and powerful expositions of gospel truth, and the chapel on each occasion was

completely filled, in the evening hundreds having to go away unable to obtain admission.

The Soiree.

On Monday evening a public soiree was held in the chapel—Rev. W. Seaman, pastor, in the chair. There were also on the platform the Revs. W. Tulloch, Glasgow; D. R. Key, M.A., Galashiels; T. Cockburn, R. Fordyce, J. Orr, M.A., W. A. P. Johnman, D. Stewart, and D. Hislop, Hawick: Mr. Crombie, architect, Edinburgh. After a plentiful supply of tea and cake,

The Chairman said—I am glad of this opportunity of expressing openly my deep and heartfelt gratitude to God for all His goodness in providing for us this new house in which to worship Him. The language of our hearts to-night is—"Unto His name give we the praise." "Except the Lord build the house, they labour in vain that build it." And then, under God, we owe much to the late Professor Elliott, whose memory is still fragrant in our history as a church and congregation. In March 1880 Professor Elliott offered us the ground we now occupy at £200, being only half its market value, giving us the other £200 as a subscription, the first we received towards the movement which has led to the erection of this place. Conscious of the leadings of Providence, we accepted his offer, and at once the brothers and sisters—especially the latter—set themselves very zealously to work; and as you know in October of 1881 we held a bazaar, from which £361 16*s.* was realised. This of course cleared the land, and left a good balance to form the nucleus of the building fund. Since then many liberal souls have helped us. You, who are representatives of the different churches in the town, please accept our thanks—for I speak in my official capacity—for your generous contributions, which made the work comparatively easy for us. I may here refer to the contribution of £25 we received from the Rev. C. H. Spurgeon, with his hearty prayers for our spiritual welfare. We also got a subscription of £30 from Mr. Thomas Coats of Paisley. These, including Professor Elliott's, were by far the largest subscriptions; and when I tell you we have realised altogether £980, you will see that many have responded liberally and cheerfully to our appeal for help. Then, yesterday the contributions amounted to the handsome sum of £30 13s. 3½d. The probable cost of the building, including the land, is £1350, so that we have a debt of about £370. You will agree with me that the next debt of gratitude we owe, under God, is to our architect. I have sometimes in my transactions with him told him that he must look upon me as the children of Israel looked upon Pharaoh. Our means were so limited that he had almost to make bricks without straw—in other words, build a chapel with very little money. When we deduct £400 as the price of the site from the £1350, you will admit that, with the means at his disposal, he has produced a building which is a marvel, everything being finished with a degree of taste and elegance which must please the most fastidious. The acoustics are all that could be desired, and the heating apparatus most efficient. I hope the warmth at the other end of the chapel will be reproduced at the platform—and that the sermons will warm your hearts as well as the stoves your bodies. The contractors also have done their work nobly. With this joy there may mingle a few notes of regret. There are those absent whom we would have seen with us. I refer to one whose memory I shall ever revere—the Rev. Robert Muir. Many a conversation I had with him about the building. "Mr. Seaman," he would say, "you want a local habitation and a name." We have that now, and he has gone to the habitation above, the house not made with hands, eternal in the heavens. There is another whose name may not be recognised by many, but who served this church nobly as a deacon—I allude to James Inglis—one of earth's truest noblemen. Only a millworker, some may say; but there are some of God's noblemen working

in our mills. We are greatly indebted to prayers during his long illness for the success of this surprise. These prayers have been answered, but he has gone to the home above. There is another absentee—Mr. Hawkins, the late pastor of the church, whom we would have liked to have seen with us to-night—but such is the weakness incident to one of his age that it would not have been wise for him to have ventured out.

Congratulatory and stimulating addresses were given by the friends on the platform.

The choir—Mr. Grant, organist, St. Cuthberts, presiding at the organ with his usual good taste—sang several anthems in a very enjoyable manner.

Votes of thanks were proposed at the conclusion, to the speakers, to the singers, including Mr. Grant and others from different congregations who had kindly given their services; to the ladies, who had not only presided at but provided the trays; and to the chairman. The meeting was very pleasant and harmonious throughout.

On Sabbath, the 25th, the Rev. W. Grant, of Bristo Place Church, Edinburgh, preached in the forenoon and evening.

Description of the Building.

The architect, Mr. David A. Crombie, Edinburgh (to whose liberality we are indebted for the engraving at the head of this notice), certainly deserves all the praise bestowed upon him by Mr. Seaman at the soiree, for he has produced a very nice, compact chapel situated in Bridge Street at a very moderate cost. The contractors, all local firms, have also done their part extremely well. The approximate cost of the building, including £400 for the site, is £1,350; and the number of sittings, including abutments at the end of each pew, is 300. Gothic is the style of architecture adopted. The front elevation is 33 feet in height to the apex of the gable, in which there is a traceried window, with single mullion. Below is the main entrance doorway, opening into the vestibule, from which doors open right and left into the aisles. The church is 50 feet long, 31 feet broad, and 25 feet high. The platform is constructed in two stages—the first, under which is the baptistery, being raised two steps from the floor; while the second or pulpit platform is ascended by four steps, and has an ornamental iron railing in front, with mahogany handrail, on which is fixed the reading desk, the whole being prettily set-off with crimson cloth. At present there are two small vestries at each side of the platform—one being the pastor's room, and the other for baptismal occasions. These will be removed when the necessary funds have been obtained for the erection of suitable vestries and conveniences on the ground behind, which has been left for that purpose. The principals of the roof are exposed to the collar-beam, where the ceiling is plastered. In the matter of acoustics the arrangements are admirable. The chapel is thoroughly heated by means of two Gill stoves fixed in recesses at each side of the vestibule—fresh air being admitted by ventilation boxes at the side walls, and foul air carried off by an open plaster ornament in the ceiling, communicating with the outside by a large ventilator in the roof, regulated by a cord from the inside. Altogether the comfort and convenience of the worshippers are well provided for, and the general feeling seems to be one of great satisfaction.

Intelligence.

To Our Readers.—Owing to a want of space several articles have been unavoidably held over till the April number.

Arbroath.—A soiree was held on Thursday, Dec. 28, to welcome the Rev. J. W. and Mrs. Campbell home from their wedding tour. Mr. G. Robertson presided. The Chairman having stated the object of the meeting, Mr. J. Cumming addressed Mr. and Mrs. Campbell, gave them the

right hand of welcome, and presented the former with a purse of twenty guineas as a token of their esteem. The pastor feelingly replied, and several other friends addressed the meeting.

GALASHIELS.—*Soiree.*—The Annual Soiree of the children attending the Sabbath School of Stirling Street Church, was held on Friday, January 26. The chapel was quite full, there being upwards of 230 children present, besides parents, teachers, and friends. The Rev. D. Ritchie Key, M.A., presided. After a hearty tea had been partaken of, the chairman gave an address on "Gathering up the Fragments," in the outset of which he spoke of the continued prosperity of the school. One pleasing fact was that they had more than doubled their missionary collections. At the close of Mr. Key's remarks, Mr. James Tait, in the name of the scholars, presented him with a handsome travelling writing case as a token of their high estimation of himself and of his services in connection with the school. Mr. Key replied, saying that he had been completely taken by surprise, but he returned his best thanks for the gift. In the short time he had been in Galashiels, he had received many presentations, but none would he esteem more highly than that which came so spontaneously from the boys and girls of his sabbath school. Short addresses were then given by Messrs. Brown, Burnett, and Ross. A pleasing part of the programme was the songs and recitations given by a number of the scholars. The usual votes of thanks terminated what was felt to be a most enjoyable and encouraging meeting.

GALASHIELS.—*Church Lectures.*—The second of a course of lectures in connection with the Bible Class of the Church, Stirling Street, was given on Monday evening, February 13, by the Rev. Owen D. Campbell, M.A., Edinburgh. The subject was the life and poetry of Mrs. Barrett Browning. After sketching the early life of the poetess, Mr. Campbell critically reviewed her later writings, from many of which he quoted, naming "Aurora Leigh" as the greatest of her poems. Mr. Campbell, at the close, was thanked for his able analysis of his subject. Mr. Burnett presided.

GLASGOW.—SOUTH SIDE.—Services celebrating the sixth anniversary of the settlement of the pastor of South Side Church, Rev. W. H. Elliott, have just been held. On Sunday, February 19, sermons were preached by Rev. Alex. Andrew, Cunningham Free Church, the pastor, and Rev. W. Julyan, Cheltenham. On the Monday evening a public soiree was held, about 450 persons sitting down to tea. The pastor presided, and upon the platform were Revs. J. Muir, J. Coats, M.A., P. J. Rollo, S. Crabb, J. Munro, Messrs J. Coats, J. Rae, and other gentlemen, most of whom delivered short congratulatory addresses upon the church's active and promising condition. Several pieces were rendered by the choir, and votes of thanks to the committee and speakers brought the meeting to a close.

GLASGOW.—JOHN KNOX STREET.—The Annual Soiree was held in the church, on Tuesday, February 20. Rev. P. J. Rollo in the chair, when between four and five hundred friends sat down to tea. From the chairman's report it appeared that during the year the church had lost 24 members, but had gained by baptism 18 and by letter 25, so that the nett gain was nineteen, and the total membership 328. The working strength of the church had considerably increased as was shown by increased zeal and efficiency in all its organisations. In the Home Sunday School the proportion of elder scholars was exceptionally large, and the teachers had been encouraged by genuine conversions. The Mission School had succeeded in maintaining its ground in spite of the loss of valuable teachers. The evangelistic workers had increased in numbers and zeal. The evangelistic meeting on Sunday was thrice as large as hitherto, and the word preached had been much blessed. Very interesting addresses were delivered by Rev. Alexander Wylie, M.A., of Edinburgh; by Rev. J. U. Thornton, of Wellpark Free Church; Rev. Mr. M'Ewan, of Sydney Place U. P. Church; Rev. Mr. Campbell, of Kirk Street U. P. Church; and Mr. Howard Bowser.

GREENOCK.—Dr. Macnair, the esteemed and able secretary of our Home Missionary Society, has received and accepted a cordial invitation to succeed the Rev. James Dann as pastor of the church.

KELSO.—*Soiree.*—The Annual Soiree of the Sabbath School, was held on the last Friday of January. There was a good attendance of children and friends. After tea, some time was spent in listening to singing and short addresses. The children then adjourned to the chapel, where a splendid magic lantern entertainment was given. After the usual

votes of thanks had been given, the meeting broke up, everyone being of opinion that it had been a complete success.

MILLPORT.—The Rev. James Paterson, late of Cambridge Street Church, Glasgow, has accepted a cordial invitation to the pastorate.

SELKIRK.—*Anniversary Services.*—The anniversary services commemorative of the formation of the church three years ago, were held on Sunday, February 5, and were conducted by the Rev. D. Ritchie Key, Galashiels. There were large audiences both in the forenoon and evening. There was also a well-attended soiree in the Town Hall on Monday evening. Mr. Brown, the pastor, presided, and there were on the platform the Rev. Mr. Key, Galashiels; Rev. Mr. Seaman, Hawick; Mr. Ross, evangelist, Kelso; Mr. Pennycook, and Mr. A. Thomson, jun., Galashiels. After tea, Mr. Brown made a statement as to the progress and work of the church during the year. The attendance at the respective services had been very good. The cottage meetings had been well attended, the fellowship meeting not quite so well as it might be, the Sabbath school had 70 on the roll, and the weekly prayer meeting had an attendance of about 30. The church had spent £20 in evangelistic effort during the year. There had been 13 admissions to the membership by baptism and 1 by letter; 3 had been removed by death and 5 by disjunction; and the present membership was 59, as against 53 at the same date last year. If outward signs and marks of progress had not been so great as in the preceding year, they yet had great cause for thankfulness to God for the good they had been instrumental in accomplishing in the hearts and lives of not a few, and they ought to be stimulated to greater and more earnest efforts in the work of the Lord. The church during the year had been joined to the Scottish Baptist Union. Addresses were delivered by all the gentlemen named as being on the platform except Mr. Thomson; a number of musical pieces were given by a choir under the charge of Mr. Alexander Scott; and votes of thanks to all who had contrtbuted to the enjoyment of the company closed the proceedings.

SCARFSKERRY.—*Death of the Rev. Alexander Smith.*—Many of our readers will learn with regret of the death of this excellent and devoted agent of our Home Missionary Society, who had only recently returned from Largo to labour among his old people at Scarfskerry. He died on January 23. We should like to be furnished with some particulars of his useful life for insertion in our next number.

WICK.—*Children's Soiree.*—The children's annual soiree was held in this church on Friday evening, January 26. There was a large attendance. The hearts of the young ones were specially gladdened on this occasion, for the church was tastefully decorated with evergreens. On one side of the pulpit were the words of our Saviour, "Suffer little children to come unto me," while on the other, "I am the way, the truth, and the life," and over these the suitable inscription "Feed my lambs." The principal attraction to the young people, and one which never fails to raise the smile of happiness on children's faces, was the Christmas tree which stood in front of them beautifully dressed, and illuminated with Chinese lanterns. In front of the Christmas tree and on each side, were the good things in the shape of books, a toy house, and many presents in clothing, &c. The children having been presented with a hymn book by Miss Macadie, in addition to the other presents, led by Mr. George Swanson, sang a number of choice and appropriate hymns. The manner in which the children sang their hymns and recited their several pieces reflects great credit on those ladies and gentlemen who teach them. Addresses suitable to the occasion were delivered by the minister, the Rev. Mr. Hewlett, and the Rev. Mr. Scott, Keiss.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Spring Session of the Union.

THE Spring Session of the Union will be held in Dundee this week. From the arrangements made, the meetings should be more than usually interesting and profitable. To this, however, it is essential that recent disputes in the Union be forgotten; and that we meet in a spirit of brotherly love, and with minds intent upon the furtherance of those great objects for which the churches of Christ with which we are identified exist.

On Wednesday, April 4, a Public Reception will be given to the delegates at 5.15 p.m; the Scottish Baptist Total Abstinence Society Meeting will be held at 5.45 p.m., when addresses will be delivered by Provost Paterson, Revs. J. Urquhart, H. E. Crofts, W. Grant, and A. Wylie; and Dr. Landels will preach at 7. p.m. On Tuesday there will be a Public Conference at 2 p.m.; subject "How to win souls, and hindrances to soul-winning," to be introduced by the Rev. W. Grant and Councillor Walcot; and a Public Soiree will be held in the evening to be addressed by Revs. J. Crouch, Paisley; W. W. Sidey, Cupar; and Mr. J. Crichton, Aberdeen.

The question has been raised and we believe that before long it will be ripe for discussion—Would not the Union be a greater source of strength to us as a Denomination if in connection with it we carried on only organisations that we can unitedly support? It must be admitted by all that the practical usefulness of the Union has been very materially hindered by the divisions which have characterised our recent autumnal gatherings. Very reluctantly we have come to the conclusion that it would be well to abandon all work in which we cannot unitedly engage. We think that the Union would thus be made immensely more beneficial than it now is. Topics only of general interest would be canvassed; the unpleasantness of the meetings of the past few years, which must have given pain to all right-minded Christian men, would be heard of no more; and in fraternal intercourse we should realise the experience of which the Psalmist so joyfully sings—"Behold how good and how pleasant it is for brethren to *meet* together in unity." "We propose at our Annual Meetings to manifest our brotherly love by uniting in solemn worship and prayer for each other, in particular, as well as for the church of Christ at large; and to communicate to each other the knowledge of our spiritual state, that we may sympathise with one another, and, if occasion arise, lend each other assistance." Such were declared to be the objects of one of the first associations similar to ours. Can we say that these designs have been fulfilled in our Union meetings during the past five years? It is better, perhaps, that we should stop here. Our readers must not, however, suppose that we wish to see the Union dissolved. It has been the means of doing a vast

deal of good, and will be more so, we hope. Our desire is to promote changes that shall remedy existing evils, and make our Union a still greater power for good than it has been. But whatever conclusions we may arrive at, we trust we shall infuse more vigour into our denominational association, and manifest more wisdom, love, and forbearance in its meetings.

It is a gratifying feature of the approaching meetings in Dundee, that they will be chiefly of a devotional and practical character. May the great Head of the church in whose name we shall assemble together, and whose disciples we are, grant that they may stir us up to greater earnestness in work and perseverence in prayer; and quicken our faith and hope in God and our love to one another.

Sermon.

THE FIRST PREACHING AT ANTIOCH.

*By Rev. A. Maclaren, D.D.**

"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord."—ACTS, xi. 20, 21.

THUS simply does the historian tell one of the greatest events in the history of the Church. How great it was will appear if we observe that the weight of authority among critics and commentators sees here an extension of the message of salvation to Greeks, that is, to pure heathens, and not a mere preaching to Hellenists, that is, to Greek-speaking Jews born outside Palastine.

If that be correct, this was a great stride forward in the development of the Church. It needed a vision to overcome the scruples of Peter, and impel him to the bold innovation of preaching to Cornelius and his household, and, as we know, his doing so gave offence to some of his brethren in Jerusalem. But in the case before us, some Cypriote and African Jews—men of no note in the Church, whose very names have perished, with no official among them, with no vision nor command to impel them, with no precedent to encourage them, with nothing but the truth in their minds and the impulses of Christ's love in their hearts—solve the problem of the extension of Christ's message to the heathen, and, quite unconscious of the greatness of their act, do the thing about the propriety of which there had been such serious question in Jerusalem.

This boldness becomes even more remarkable if we notice that the incident of our text may have taken place before Peter's visit to Cornelius. The verse before our text, "They which were scattered abroad upon the persecution that arose about Stephen travelled, . . . preaching the word to none but unto the Jews only," is almost a

* Taken from the recently published volume entitled "The Secret of Power and other Sermons."

verbatim repetition of words in an earlier chapter, and evidently suggests that the writer is returning to that point of time, in order to take up another thread of his narrative cotemporaneous with those already pursued. If so, three distinct lines of expansion appear to have started from the dispersion of the Jerusalem church in the persecution—namely Philip's mission to Samaria, Peter's to Cornelius, and this work in Antioch. Whether prior in time or no, the preaching in the latter city was plainly quite independent of the other two. It is further noteworthy that this, the effort of a handful of unnamed men, was the true "leader" —the shoot that grew. Philip's work, and Peter's so far as we know, were side branches, which came to little; this led on to a church at Antioch, and so to Paul's missionary work, and all that came of that.

The incident naturally suggests some thoughts bearing on the general subject of Christian work, which we now briefly present.

I. Notice the *spontaneous impulse* which these men obeyed.

Persecution drove the members of the Church apart, and, as a matter of course, wherever they went they took their faith with them, and, as a matter of course, spoke about it. The coals were scattered from the hearth in Jerusalem by the armed heel of violence. That did not put the fire out, but only spread it, for wherever they were flung they kindled a blaze. These men had no special injunction "to preach the Lord Jesus." They do not seem to have adopted this line of action deliberately, or of set purpose. They believed, and therefore spoke. A spontaneous impulse, and nothing more, leads them on. They find themselves rejoicing in a great Saviour-Friend. They see all around them men who need Him, and that is enough. They obey the promptings of the voice within, and the foundations of the first Gentile church.

Such a spontaneous impulse is ever the natural result of our own *personal possession* of Christ. In regard to wordly good the instinct, except when overcome by higher motives, is to keep the treasure to oneself. But even in the natural sphere, there are possessions which to have is too long to impart, such as truth and knowledge. And in the spiritual sphere, it is emphatically the case that real possession is always accompanied by a longing to impart. The old prophet spoke a universal truth when he said: "Thy word was a fire shut up in my bones, and I was weary with forbearing, and I could not stay." If we have found Christ for ourselves, we shall undoubtedly wish to speak forth our knowledge of his love. Convictions which are deep demand expression. Emotion which is strong needs utterance. If our hearts have any fervour of love to Christ in them, it will be as natural to tell it forth, as tears are to sorrow or smiles to happiness. True, there is reticence in profound feeling, and sometimes the deepest love can only "love and be silent," and there is a just suspicion of loud or vehement protestations of Christian emotion, as of any emotion. But for all that, it remains true that a heart warmed with the love of Him needs to express its love, and will give it forth, as certainly as light must radiate from its centre, or heat from a fire.

Then, true *kindliness of heart* creates the same impulse. We cannot truly possess the treasure for ourselves without pity for those who have it not. Surely there is no stranger contradiction than that Christian men

and women can be content to keep Christ as if He were their special property, and have their spirits untouched into any likeness of His divine pity for the multitudes who were as sheep having no shepherd. What kind of Christians must they be who think of Christ as "a Saviour for me," and take no care to set Him forth as "a Saviour for you?" What should we think of men in a shipwreck who were content to get into the life-boat, and let everybody else drown? What should we think of people in a famine feasting sumptuously on their private stores, whilst women were boiling their children for a meal and men fighting with dogs for garbage on the dunghills? "He that withholdeth bread, the people shall curse him." What of him who withholds the Bread of Life, and all the while claims to be a follower of the Christ, who gave his flesh for the good of the world?

Further, *loyalty to Christ* creates the same impulse. If we are true to our Lord, we shall feel that we cannot but speak up and out for Him, and that all the more where His name is unloved and unhonoured. He has left His good fame very much in our hands, and the very same impulse which hurries words to our lips when we hear the name of an absent friend calumniated should make us speak for Him. He is a doubtfully loyal subject who, if he lives among rebels, is afraid to show his colours. He is already a coward, and is on the way to be a traitor. Our Master has made us his witnesses. He has placed in our hands, as a sacred deposit, the honour of his name. He has entrusted to us, as His selectest sign of confidence, the carrying out of the purposes for which on earth His blood was shed, on which in heaven His heart is set. How can we be loyal to Him if we are not forced by a mighty constraint to respond to His great tokens of trust in us, and if we know nothing of that spirit which said: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" I do not say that a man cannot be a Christian unless he knows and obeys this impulse. But, at least, we may safely say that he is a very weak and imperfect Christian who does not.

II. This incident suggests the *universal obligation* on all Christians to make known Christ.

These men were not officials. In these early days the Church had a very loose organisation. But the fugitives in our narrative seem to have had among them none even of the humble office-bearers of primitive times. Neither had they any command or commission from Jerusalem. No one there had given them authority, or, as would appear, knew anything of their proceedings. Could there be a more striking illustration of the great truth that whatever varieties of function may be committed to various officers in the Church, the work of telling Christ's love to men belongs to every one who has found it for himself or herself? "This honour have all the saints."

Whatever may be our differences of opinion as to church order and offices, they need not interfere with our firm grasp of this truth. "Preaching Christ," in the sense in which that expression is used in the New Testament, implies no one special method of proclaiming the glad tidings. A word written in a letter to a friend, a sentence dropped in casual conversation, a lesson to a child on a mother's lap, or any other way by which, to any listeners, the great story of the cross is told, is as

truly—often more truly—preaching Christ as the set discourse which has usurped the name.

We profess to believe in the priesthood of all believers, we are ready enough to assert it in opposition to sacerdotal assumptions. Are we as ready to recognise it as laying a very real responsibility upon us, and involving a very practical inference as to our own conduct? We all have the power, therefore we all have the duty. For what purpose did God give us the blessing of knowing Christ ourselves? Not for own well-being alone, but that through us the blessing might be still farther diffused.

> "Heaven doth with us as men with torches do,
> Not light them for themselves."

"God hath shined into our hearts that we might give to others the light of the knowledge of the glory of God in the face of Jesus Christ." Every Christian is solemnly bound to fulfil this Divine intention, and to take heed to the imperative command, "Freely ye have received, freely give."

III. Observe, further, *the simple message* which they proclaimed.

"Preaching the Lord Jesus," says the text—or, more accurately perhaps — preaching Jesus as Lord. The substance then of their message was just this—proclamation of the person and dignity of their Master, the story of the human life of the Man, the story of the Divine sacrifice and self-bestowment by which He had bought the right of supreme rule over every heart; and the urging of His claims on all who heard of his love. And this, their message, was but the proclamation of their own personal experience. They had found Jesus for themselves to be lover and Lord, friend and Saviour of their souls, and the joy they had received they sought to share with these Greeks, worshippers of gods and lords many.

Surely anybody can deliver that message who has had that experience. All have not the gifts which would fit for public speech, but all who have tasted that the Lord is gracious can tell somehow how gracious He is. The first Christian sermon was very short, and it was very efficacious, for it "brought to Jesus" the whole congregation. Here it is: "He first findeth his brother Simon, and saith unto him, We have found the Messias." Surely we can all say that, if we have found Him. Surely we shall all long to say it, if we are glad that we have found Him, and if we love our brother.

Notice, too, how simple the form as well as the substance of the message. "They *spake*." It was no set address, no formal utterance, but familiar, natural talk to ones and twos, as opportunity offered. The form was so simple that we may say there was none. What we want is that Christian people should speak anyhow. What does the shape of the cup matter? What does it matter whether it be gold or clay? The main thing is that it shall bear the water of life to some thirsty lip. All Christians have to preach, as the word is here, that is, to tell the good news. Their task is to carry a message—no refinement of words is needed for that—arguments are not needed. They have to tell it simply and faithfully, as one who only cares to repeat what he has had given to him. They have to tell it confidently, as having proved it true. They have to tell it beseechingly, as loving the souls to whom they

bring it. Surely we can all do that if we ourselves are living on Christ and have drunk into His spirit. Let His mighty salvation, experienced by yourselves, be the substance of your message, and let the form of it be guided by the old words, "It shall be, when the Spirit of the Lord is come upon thee, that thou shalt do as occasion shall serve thee."

IV. Notice, lastly, the *mighty Helper* who prospered their work.

"The hand of the Lord was with them." The very keynote of this book of the Acts is the work of the ascended Christ in and for his Church. At every turning point in the history, and throughout the whole narratives, forms of speech like this occur bearing witness to the profound conviction of the writer that Christ's active energy was with His servants, and Christ's hand the origin of all their security and of all their success.

So this is a statement of a permanent and universal fact. We do not labour alone; however feeble our hands, that mighty Hand is laid on them to direct their movements and to lend strength to their weakness. It is not our speech which will secure results, but his presence with our words which shall bring it about that even through them a great number shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when we are indolent. There is our quietness when we are impatient. If ever we are tempted to think our task heavy, let us not forget that He who set it helps us to do it, and from His throne shares in all our toils, the Lord still, as of old, working with us. If ever we feel that our strength is nothing, and that we stand solitary against many foes, let us fall back upon the peacegiving thought that one man against the world, with Christ to help him, is always in the majority, and let us leave issues of our work in his hands, whose hand will guard the seed sown in weakness, whose smiles will bless the springing thereof.

How little any of us know what shall become of our poor work, under His fostering care! How little these men knew that they were laying the foundations of the great change which was to transform the Christian community from a Jewish sect into a world-embracing Church! So is it ever. We know not what to do when simply and humbly we speak His name. The far-reaching issues escape our eyes. Then sow the seed, and He will "give it a body as it pleaseth Him." On earth we may never know the results of our labours. They will be among the surprises of heaven, where many a solitary worker shall exclaim with wonder as he looks on the hitherto unknown children whom God hath given him, "Behold, I was left alone; these, where had they been?" Then, though our names may have perished from earthly memories, like those of the simple fugitives of Cyprus and Cyrene, who "were the first that ever burst" into the night of heathendom with the torch of the gospel in their hands, they will be written in the Lamb's book of life, and He will confess them in the presence of His Father in heaven.

This white devil, which urges men to commit spiritual sins, to sell them for righteousness, is far more dangerous than the black devil, which only tempts them to commit fleshy sins, which the world acknowledges to be sins. —*Martin Luther.*

Obligations of Pastors to Circulate Denominational Literature.

[The following address we have inserted from the pages of the "American National Baptist." It was delivered before the Delaware Baptist Union by Professor J. C. Long. We are afraid that our Scottish ministers, not less than our American, need to be stimulated to circulate denominational literature. It is said that Baptists do not read Baptist books, and care little for Baptist periodicals. The many Baptist homes in which no Baptist books are found and no denominational paper, bear sad proof that there is too much truth in this remark. We earnestly commend this address to our pastors, feeling assured that the advice it gives will be of real help to them in their work.]

IT is worth while for us to remember that the subject before us is not general, but specific; it is the obligations of Baptist pastors to circulate Baptist literature. This fact gives it additional significance. We are a people by ourselves. The distinctive principles of other denominations are only in a modified sense distinctive. Any one of the great Protestant bodies, by a process of selection, might gather the several parts of its creed or ritual from the others. They all have some point, or points, in common. In those respects in which we are peculiar, we stand in opposition to the whole Christian world. We are not only isolated; we are also misunderstood. In the mind of many, we are associated with the evil doings of men with whom we had only an accidental connection; and an evil report has clung to us, handed down through three centuries from the days of the Munster madness. To others who see that we stand alone, but do not understand the potent reasons justifying our separation, we seem to be perverse schismatics; and hardly any outside our own denomination know how broad, catholic, and truly apostolic our principles and aims are. What better agency is there for removing misconceptions, and explaining our views, than the press? Through books and tracts and magazines and newspapers we can most readily make ourselves known, and justify our existence as a denomination.

No denomination of Christians has so much to gain and so little to fear from a thorough discussion of its principles. The thing we most covet is that men should know who and what we are. Nothing could be more to our advantage than that the Christian public should examine the points on which we differ from others. If our opponents would only hear us, if they would only read our books! It might seem a little unfair to claim the New Testament as a Baptist book; and yet there is no book in all the world which Baptists have so frequently and so effectively used in extending their views. It is the book which Baptists oftenest put into the hands of inquirers; and rarely do they do so in vain. A Baptist pastor informs me that some of the most valuable recent accessions to his church were won over by the reading of Dean Stanley's

article on Baptism. It is not strange that that article should produce such an effect. It is the testimony of a competent and independent witness to the fact that for hundreds of years the Christian Church both in the East and in the West practiced immersion as baptism, and that sprinkling or pouring have, in comparative recent times, been substituted for the act which Christ appointed.

If any one wishes to learn how much Baptists have gained and might gain by bringing their books before the public, he has only to glance at the history of the controversy on the mode of baptism. There was a time when even excellent and well-informed scholars contended that the Greek word for baptise in classic literature meant indifferently to immerse, to sprinkle, and to pour. Driven from this position, they sought refuge in the later or Hellenistic Greek. But even here they found no resting-place. Conant's exhaustive treatise left them no spot on which to stand. We were formerly told that the three thousand converts of the day of Pentecost must have been sprinkled, as time for their immersion was wanting. We were told, too, that the supply of water was inadequate to the administration of the rite as we practice it. In the light of advancing knowledge both these difficulties have disappeared. It was once contended that immersion is recent and practiced only by a small, unimportant modern sect. It is now known that the whole Eastern Church, one-third of Christendom, immerses, and has always immersed, and that for a thousand years from the days of the Apostles all Christians were immersionists. I do not mean that the old assertions are not still made, and the old arguments used, and that thousands do not still sprinkle and pour, supposing that they may be following apostolic example: the darkness lingers in the valleys long after it has disappeared from the mountain tops. The point I make is that the controversy as to the mode of baptism is virtually ended; no other word need be spoken; no other line need be written. Stanley may be taken as the representative of the coming age sitting in judgment on the case, and pronouncing in favour of the Baptists. The only thing necessary to the universal acceptance of this verdict is that the grounds of it should be universally known.

Do my brethren, the pastors, recognise it as one of the obligations of the Baptist denomination to restore the ordinances of Christ to their original form and significance? Do they recognise that they are the representatives, leaders, and teachers of the Baptist Churches? How, then, can they refuse or neglect to let the light shine?

We may take it for granted that the wise Baptist pastor will not fail to make a proper use of Baptist controversial literature. But one difficulty in our way is, not that we have not true things to say; but that men are unwilling to hear us. In this case, the first thing to do is to remove prejudices, to conciliate favour. In many cases, especially with the reading world, this may be most readily done by the agency of Baptist books of a general character. As a denomination, we are greatly indebted to our brethren who have written works on science, or literature, or morals, or history, or criticism. They have softened the prejudices of the cultivated classes against us, and have elevated us in the general estimation. Robert Hall was far too great to need the commendation of critics, and

yet it is pleasant to Baptist ears to hear Sir James Mackintosh praise him, and Noon Talfourd call him "The greatest ornament of the English Dissenters." It is pleasant, too, to see Peter Bayne and De Quincy make John Foster the subject of extended criticism and eulogy, and to know that his thoughts are exerting an influence on the minds of all cultivated Englishmen. Our denominational literature is rich in works of a biographical character. If we think of our missionaries, we have Marshman's "Life and Times of Carey, Marshman, and Ward," a book valuable on many accounts; Wayland's "Life of Judson;" the Lives of Ann H., S. B., and E. C. Judson; of Boardman, Dr. Binney, and others. Then we have Lives of John Foster, Andrew Fuller, Robert Hall, Sir Henry Havelock, and many more. All these books have an interest for the general reader. They ought to be welcomed into the families of Christians of all denominations; and some of them are of such a character that no cultivated man would willingly be without them.

If the Baptist pastor is himself a man of reading and culture, he might easily do much toward bringing these works into general circulation. And no one can doubt that he would, in this way, largely contribute to a better understanding and wider acceptance of Baptist principles. The knowledge of the fact that we have had great and good and learned men among us, that we have engaged with our brethren of other denominations in great Christian enterprises, in missions, in education, in literature and science, would remove the feeling that any may have that we are ignorantly and stupidly narrow and exclusive; create an atmosphere of respect for us, and prepare the way for the candid and the unbiassed, if not favourable, consideration of our views.

But I have to mention the direction in which the Baptist pastor can make the most natural and effective use of denominational literature. It is important to have our books and tracts read by the general public; but it is far more important to have them circulated among our own people. Books greatly impress us; but living men and women impress us more. New views, especially views somewhat distasteful to us, are most readily adopted by us when they come to us embodied in those whom we love and admire. If Baptist views ever largely prevail among the cultivated classes, it must be chiefly through the personal influence of cultivated Baptists. This thought has long been in the minds of our leading minds, and we have been largely influenced by it. We have spent and are spending large sums of money in endowing schools and colleges; and many Baptist parents have taken and are taking an intelligent interest in the education of their children. But the education of our children must not go alone. As they grow up into cultivated men and women, mingle in general society, and associate intimately with members of other denominations, it is impossible that they shall not both influence and be influenced by their associates. If they truly understand our principles (if the spirit and aims and associations of our denomination have grown into their intellectual and moral being), they will remain firm and bring others to their way of thinking. But if such should not be the case, they must pass away from us.

It has been said that as men grow in wealth and culture they commonly grow away from the Baptists. There is enough of truth in this to awaken our earnest attention. Many children of Baptist parents are to-

day in other denominations; and our losses have been mainly among those who have come, perhaps suddenly, into contact with the influence of wealth, culture, and social refinement. We explain this by saying that those who forsake us were not truly Baptists. But this explanation needs to be explained. Having been reared in Baptist families, why were they not truly Baptists? There might be several answers to this question, but the one most probably true is that they were not brought sharply in contact with Baptist modes of thought, or made familiar with Baptist enterprises, or acquainted with Baptist books, or taught to love Baptist characters, or thoroughly to understand Baptist principles. How could we expect to hold in our communion families in which no denominational paper is taken, in which the names of Judson, Carey, Fuller, Wayland, and others are unknown; in which nothing is ever said, or read, or known, of our missions in India, Burmah, China; in which our distinctive principles are reduced simply to the quantity of water used in Baptism; and in which the feeling is allowed to grow up that even in that we may be mistaken?

I repeat what was said in the beginning: as in many things all other denominations are opposed to us, there is greater necessity that our members should be made acquainted with our distinctive principles. The feelings and arguments against us are in the air, they come to us spontaneously. Arguments in favour of our views must be sought for in books, or consciously and deliberately imparted by those who have already learned them. If the pastor does not wish to lose his most influential families, he must take pains to make his congregation acquainted with the broader, more inspiring views of our denominational life. He must bring them in contact with the thinking men, and the generous spirit and true catholicity of our denomination. He cannot do this without the aid of Baptist literature. Books, books, what blessed helpers they are! They never magnify themselves against us, awaken no jealousies, and seek not to supplant us in the affections of our people, but noiselessly passing from hand to hand cheerfully, ungrudgingly they do their work and ours. How blind and unwise we would be not to use these mighty agencies in our great God-given work.

Some Christian Singers.

By Rev. P. J. Rollo.

VIII. — TERSTEEGEN.

THE century which followed the thirty year's war was a dreary period in German history. In commerce, education, and political position, the country suffered the most grievous deterioration. Its religious life also showed the effect of the universal depression. Lutheranism had petrified into a controversial dogmatism, and was opposed by a genteel indifference which took "enlightenment for its watchword." As one of its satirists tells us, it "was a time when no satirist could be witty at the expense of anything but the Bible," and there were lively heads which had, so to speak, a complete satirical concordance in readiness that their wit might never run dry . . . If a groom is conscious of possessing a more cultivated mind than

the dairymaid he startles her by a jest on some text or hymn. All the servants scream with laughter, all admire him, down to the very cowboy, and the poor dairymaid, who is not so witty, stands there abashed." Against this formalism and indifference a great reaction took place in the religious movement which was denominated "Pietism." Both in its *modus operandi* and results it closely resembled the Methodist revival in England. Proclaiming regeneration to be the necessary beginning of religious life, it discouraged all amusements or customs which were injurious to the soul, and encouraged private gatherings of the spiritually minded for mutual edification. Unlike the Methodists, however, the Pietists did not separate themselves from the established Church, and, consequently, the outward movement did not survive its spiritual influence. The spirit of the movement is well described by Ernst Moritz Arndt. "I can still remember having seen in my early boyhood old men of Spener and Frankes' school in pulpits and in houses; and the blessedness of their strong and strengthening faith, the serene quiet cheerfulness of a life which no sorrows, no storms of the world without, no unreasonableness of men, could disturb or lay waste, still floats like a lovely flower before the eye of memory." The leading spirits of this revival, all of whom became deservedly famous as hymn-writers, were Spener, Herman Franke, Frelinghausen—who, two hundred years before his time, anticipated the work of Muller, of Bristol, Richter, the physician of the orphanage at Halle, and others.

But the Pietists were not the only men of God who brought the breath of revival to that world of decay. Closely coincident with the Pietistic movement sprang up a band of religious preachers and writers known as the Mystics. Drawing their impulse to a large extent from the remarkable writings of Böhme they believed that religion is a direct inspiration of the individual soul by the Father of spirits. As might well be expected the Mystics numbered among them extravagant enthusiasts and fanatics who lost themselves both intellectually and morally in the mazes created by their own heated imagination; but there were not wanting among them also men whose intellectual ability was as unmistakeable as their piety. Among these noble enthusiasts was Gerhard Tersteegen.

Tersteegen was born at Mors in Westphalia, educated in the grammar school of his native place, and then bound apprentice to a shopkeeper. From his childhood he was delicate, thoughtful, intensely conscientious. Through the personal influence of a tradesman of Mülheim—a deeply religious man—he was converted, and gave up his heart entirely to the service of God. His religious aspirations thenceforth became the supreme passion of his life. Busily employed at his trade all day, he frequently passed the entire night in fasting and prayer. At length his intense longings for divine fellowship led him to seek a more retired life. He removed to a little cottage, where for several years he supported himself by weaving silk ribbons, living quite alone, except that a little girl came every day to wind his silk for him. He lived on a sort of oat meal porridge, giving away to the poor every farthing he saved, to the great scandal of his relations, who were so ashamed of him that they would not suffer his name to be breathed in their hearing, and when he was sick did not look near him though his sufferings were very great. Yet he was perfectly happy in his solitude, because the God he loved with his whole heart continually smiled upon him. At length this supreme delight of his life was denied him. Like some of the noblest souls the world has ever seen—like the Son of Man Himself—he had to cry "My God, my God, why hast Thou forsaken me." For five years this heavenly friend, who was the spring of all his joys, never shed a ray of light upon his "state of darkness," and there were times when he almost doubted whether there was a God at all. He had sought

> "To mind himself too high
> For mortal man beneath the sky."

and his spotlessly sincere soul experienced the terrible relapse. It was at this time that out of the deeps he sang

"Lost in darkness, girt with dangers,
Round me strangers,
Through an alien land I roam;
Outward trials, bitter losses,
Inward crosses,
Lord, Thou know'st, have sought me home.

* * * *

"Peace I cannot find; Oh, take me.
Lord, and make me
From this yoke of evil free;
Calm this longing never sleeping,
Still my weeping,
Give me hope once more in thee."

But though in all his struggle the pure-souled Mystic could find no external help whatever, he pursued his high quest with an intense fervour which seems to quiver in characters of fire in that immortal hymn which so kindled the soul of John Wesley, and which in his fine translation is oftener sung than understood :—

"Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows,
I see from far Thy beauteous light,
Inly I sigh for Thy repose:
My heart is pained, nor can it be
At rest, till it finds rest in Thee.

"'Tis mercy all, that Thou has brought
My mind to seek her peace in Thee;
Yet while I seek, but find Thee not,
No peace my wandering soul shall see:
O! when shall all my wanderings end,
And all my steps to Thee-ward tend?

"Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah! tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it hath found repose in Thee."

"Each moment draw from earth away
My heart, that lowly waits Thy call;
Speak to my inmost soul, and say,
'I am thy Love, thy God, thy All.'
To feel Thy power, to hear Thy voice,
To taste Thy love, be all my choice."

At length the five years quest met with glorious fulfilment. One day while on a journey to a neighbouring city the manifestation of the divine goodness broke upon him with a sun-like splendour, which scattered all his doubts and fears, in a moment, and for ever. It was then it is supposed that he wrote with his own blood a flow of dedication of himself to the Lord Jesus Christ, which is found in the preface to his works. From henceforth he enjoyed such a radiancy of peace and blessedness, he experienced such a marvellous power of entering into the fellowship with things unseen and eternal, and exhibited such an unusual saintliness of character, that his influence for good over others was marvelled at by all. Ten hours a day he worked at his loom, two hours he spent in prayer, and the rest of his time in addressing small gatherings of friends, or in writing on religion. Large sums of money were offered him from time to time by those who had been blessed by his heartstiring words, but these he invariably refused, and continued to pursue his weaving for his subsistence. At length he was prevailed upon to accept a small income; but only that he might employ the time, formerly spent in weaving in managing a medical dispensary for the poor in his house, compounding the medicines himself with the aid of an assistant as the work increased. For thirty years, from the age of thirty, he devoted every energy of his being, and every hour of his life to the loving service of his fellow creatures, though ever in delicate health and often tortured by neuralgia. In one of his most familiar hymns he has sung the completeness of his self-surrender.

"Gladly the toys of earth we leave,—
Wealth, pleasure, fame—for Thee alone;
To Thee our will, soul, flesh, we give;
O take, O seal them for thine own:
Thou art the God, Thou art the Lord;
Be Thou by all Thy works adored.

"Being of beings, may our praise
Thy courts with grateful fragrance fill;
Still may we stand before Thy face,
Still hear and do Thy sovereign will;
To Thee may all our thoughts arise,
As ceaseless, holy sacrifice.

This was the utterance of no ecstatic hour but of more than a quarter of a century of this noble singer's life. From morning till night in his house, which was called "the pilgrims cottage," he was at the disposal of the numbers who flocked to him for counsel from England, Holland, Sweden, and Switzerland, and he would frequently spend the greater part of the night by the bedsides of the sick. He had an immense correspondence—new editions of his books were constantly being issued and eagerly bought up—he was often waylaid on the very roadside and hurried off to the nearest barn, where a crowded congregation would assemble as if by magic to hear him declare the wonderful gospel of Christ. Intensely though he loved solitude he never murmured at the incessant calls made upon his time and energies by his fellowmen. "I love most to be with the Father," he said, "but I am glad to be with the children." Often absorbed though he was in communion with God, and constantly seeking to be unknown to men, he found his fame and his work constantly increasing. At length at the age of sixty-one his incessant labours brought on an internal injury which almost killed him and finally incapacitated him for all active service; yet for thirteen years longer he laboured at the correspondence and literary work which was all the service left to him.

If Tersteegen had belonged to the mediæval Church he would have been canonised as one of the brightest of her saints. Few men have laboured so hard for Christ; fewer still have shown such Christ-like character. His mysticism was of the genuine Pauline cast; and "to him," as to the apostle, "to *live* was Christ." "My religion is this," he says, "that as one reconciled to God by the blood of Christ, I suffer myself to be led by the spirit of Jesus, through daily suffering and prayer, out of myself and all created things that I may live alone to God in Christ; and clinging to this my God, by faith and love I hope to become one spirit with Him, and through His free mercy in Christ to attain eternal salvation. And I feel myself to be of the same faith with every one who believes thus, of whatever class or creed he may be. Even more beautifully is this divine passion, which was His life, expressed in the following exquisite lines—

"I lose me in the thought!
How great is God? and I how merely nought,
What doth that sun whence clearest splendours stream!
Know of the mote that dances in his beam?
Nay, If I may but ever live and move
In the one being who is perfect love,
Th' eternal and the infinite alone,
Let me forget all else and all I deemed my own!
Closer than my one's self art Thou to me,
So let me wholly yield myself to Thee;
Be Thou my sun, my selfishness destroy,
Thy atmosphere of love be all my joy,
Thy presence be my sunshine ever bright,
My soul the little mote that lives but in thy light."

And yet how childlike was this high enthusiast who longed to live as a mote in the sunshine of the divine nature:—

"Dear soul, could'st thou become a child,
While yet on earth, weak, undefiled,
When God Himself was ever near,
And paradise around thee here.

"A child cares not for gold or treasure,
Nor fame nor glory yields him pleasure;
In perfect trust, he asketh not
If rich or poor shall be his lot."

"Little he recks of dignity,
Nor prince nor monarch feareth he;
Strange that a child, so weak and small,
Is oft the boldest of us all!

"He hath not skill to utter lies,
His very soul is in his eyes;
Single his aim in all and true
And apt to praise what others do.

"No questions dark his spirit vex,
No faithless doubts his soul perplex,
Simply from day to day he lives
Content with what the present gives.

"He will not stay to pause and choose,
His father's guidance e'er refuse,
Thinks not of danger, fears no harm,
Wrapt in obedient holy calm.

"Oh childhood's innocence! the voice
Of thy deep wisdom is my choice!
Who hath thy love is truly wise,
And precious in our father's eye.

"Spirit of childhood! loved of God,
By Jesus' spirit now bestowed;
How often have I longed for thee,
Oh Jesus form Thyself in me!

"And help me to become a child,
While yet on earth, meek, undefiled,
That I may find God always near,
And paradise around me here."

We cannot better take our leave of this rare spirit than by quoting a few verses from his pilgrims' marching song, a hymn that is all bathed in the pure calm light which God gives at eventide to crown the meek heads of His heroes :—

"Come, brethren, let us go!
The evening closeth round,
'Tis perilous to linger here
On this wild desert ground
Come towards eternity,
Press on from strength to strength,
Nor dread your journey's toils nor length
For good its end shall be.

"We shall not rue our choice,
Though straight our path and steep,
We know that He who call'd us here
His word shall ever keep.
Then follow, trusting, come,
And let each set his fill
Forward yonder fair and blessed place
Intent to reach our blessed home.

* * *

"Come children, let us go!
Our Father is our guide;
And when the way grows steep and dark,
He journeys at our side.
Our spirits He would cheer,
The sunshine of his love
Revives and helps us as we rove
Ah! blest our lot e'en here!

* * *

"The strong be quick to raise
The weaker when they fall,
Let love and peace and patience bloom
In ready help for all,
In love yet closer bound,
Each would be least, yet still
On love's fair path most pure from ill,
Most loving would be found.

"Come wander on with joy,
For shorter grows the way,
The hour that frees us from the flesh
Draw's nearer day by day.
A little truth and love,
A little courage yet,
More free from earth, more apt to set
Your hopes on things above.

"It will not last for long,
A little further roam;
It will not last much longer now
Ere we shall reach our home,
There shall we ever rest,
There with our Father dwell,
With all the saints who served him
There truly deeply blest." [well

Temperance in the Church.

By Mrs. Sarah K. Bolton.

HON. HENRY WILSON once said in my hearing: "In my judgment, there is but one way in which the great result of temperance can be reached. The church must take up the matter." Outside organisations have done great good; but when the church becomes really in earnest we shall see a marvellous work. She hardly realises yet how the traffic works hand in hand with Sabbath desecration; how conscience gets so benumbed through liquour that the users of strong drink care little for the house of God; how infidelity and scepticism grow rank among young men in beer-room conversation; how the poverty which drink engenders leaves no means for proper clothing for the Sabbath or church expenses.

The church has made great advance, however, from what it was fifty years ago. "Then," says Dr. William Patton, "even Christians drank at funerals, coming often an hour before the exercises, to spend the time in the supposed comfort and sympathy of drinking together." Ministers and deacons used liquors and offered them to their guests.

Various large bodies of Christians have expressed themselves unmistakably upon temperance in the last few years. The Presbyterian Assembly in 1866 declared that "total abstinence from all intoxicating drinks as a beverage is demanded from every Christian." Some prominent Presbyterians evidently do not coincide with this. In 1871, "We call upon the sessions of our churches to guard carefully the purity of the church, by refusing to admit to membership or to retain those within her pale who are engaged in the manufacture and sale of intoxicating liquors as a beverage." They also declare those who rent their premises for the traffic or endorse licences to have reprehensible complicity in the guilt. They urge the formation of temperance societies in every congregation, and ask ministers and people to use all efforts possible to obtain prohibitory laws.

A Congregational conference, held some time ago, investigated the temperance matter in five cities. It reported one member who rented three liquor saloons and another four. Such investigations might wisely be continued. When the crusade came at the West, we found one wealthy woman, a church member, who rented twenty saloons; but she very soon evicted the occupants. The Methodist church is certainly not behind her sister denominations.

But these resolutions, to be efficient, mean active work. Each church needs a temperance society as much as she needs a missionary organisation. For a specific good or evil special means are required. A sermon occasionally on missions is essential: but it must be supplemented by well-ordered mission circles to educate the children, concerts for prayer, and committees appointed to collect money, to have the work effective.

Intemperance cannot be treated like theft, or lying, or covetousness. "Look not upon the wine-cup" and "Woe unto him that giveth his neighbour drink," have been in the Bible from the beginning, and yet public sentiment has been so low that they have been greatly overlooked. The church, surely, must lead in this matter. Canon Farrar well says: "If Buddhism has succeeded in making China a sober nation, if Islamism has succeeded in making Mohammedan lands temperate, surely the church of God should blush that she has not done so much."

The church must do this work, if it be savingly done. The reform clubs are most efficient helps and should receive the warm welcome of the churches. We are too apt to taboo methods not our own; and yet most of us have seen that a man's will is weak at best and needs an omnipotent power to back it. Would Edgar Allan Poe have filled a drunkard's grave at thirty-eight if he had had the power within himself to have broken the spell? Would William Pitt, leader of England's thought, have been a slave to a debasing appetite if he could have mastered self?

A mother in England, a widow, saw her youngest boy, her idol, getting a fondness for beer. Her only other son had come to America; and thither, with many tears, she sent her child, to place him, as she hoped, out of the reach of temptation. The older brother, meantime, had become a sot, and the younger soon copied him. In a few years the latter married a pretty girl, who believed his love for her would change him; but, after the birth of two children, she could bear her grief no longer and left him. He became an outcast and a begger. One night he stole into a meeting. He had tried all helps. Was there anything besides? For the first time in years he prayed, and the prayer was answered. For ten years he has lived an honourable and worthy life. I believe nothing short of the love of Christ could have reached him. And was he not worth saving? Shall not the church feel her responsibility and use her power?

A majority of the churches, doubtless, now use unfermented wine at the communion table. As Christ was not above saving the lowest, so his followers have come to be unwilling to put temptation in the way of the humblest. —*N. Y. Independent.*

The Baptism.

By Mrs. Sigourney.

TWAS near the close of that blest day, when, with melodious swell
To crowded mart and lonely vale, had spoke the Sabbath bell;
While on a broad unruffled stream, with fringed verdure bright,
The westering sunbeam richly shed a tinge of crimson light.

When lo! a solemn train appeared, by their loved pastor led,
And sweetly rose the holy hymn, as toward that stream they sped;
And he its cleaving crystal breast, with graceful movement trod,
His steadfast eye upraised to seek communion with his God.

Then, bending o'er his staff, approached that willow-shaded shore,
A man of many weary years, with furrowed temples hoar;
And faintly breathed his trembling lip—"Behold I fain would be
Buried in Baptism with my Lord, ere death shall summon me."

With brow benign, like Him whose hand did wavering Peter guide,
The pastor bore his tottering frame through that translucent tide,
And plunged him 'neath the shrouding wave and spake the Triune Name,
And joy upon that withered face in wondering radiance came.

And then advanced a lordly form, in manhood's towering pride,
Who from the gilded snares of earth had wisely turned aside,
And following in His steps who bowed to Jordan's startled wave,
In deep humility of soul, his faithful witness gave.

Who next? A fair and fragile form, in snowy robe doth move,
That tender beauty in her eye that wakes the vows of love;
Yea, come, thou gentle one, and arm thy soul with strength divine,
This stern world hath a thousand darts to vex a breast like thine.

Beneath its smile a traitor's kiss is oft in darkness bound,
Cling to that Comforter who holds a balm for every wound,
Propitiate that Protector's care who never will forsake,
And thou shalt strike the harp of praise, e'en when thy heart-strings break

Then with a firm, unshrinking step, the watery path she trod,
And gave, with woman's deathless trust, her being to her God;
And when, all drooping from the flood, she rose like lily stem,
Methought that spotless brow might wear an angel's diadem.

Yet more! Yet more! How meek they bow to their Redeemer's rite,
Then pass with music on their way, like joyous sons of light;
Yet lingering on these shores I staid, till every sound was hushed,
For hallowed musings o'er my soul like spring-swoll'n rivers hushed.

'Tis better, said the voice within, to bear a Christian's cross,
Than sell this fleeting life for gold, when death shall prove but dross,
Far better, when yon shrivelled skies are like a banner furled,
To share in Christ's reproach, than gain the glory of a world.

Baptist Home Missionary Society for Scotland.

The following letter has recently been sent to each of our Pastors :—

EDINBURGH, *February 1883.*

DEAR BROTHER,

You will be interested, and, we trust, gratified to learn that, in accordance with a resolution of the Annual Meeting of Members held in Glasgow in October last, the Executive Committee have appointed the Rev. RICHARD STEEL, of Paisley (late of Forfar), to act as Evangelist in connection with this Society, and that he is to enter on his duties in the beginning of March.

To prevent misunderstanding, we beg to state that Mr. STEEL is appointed simply as Evangelist, his one duty being to preach the Gospel where in the providence of God he may be called. In compliance with invitations received, he will visit existing Churches where there seems a necessity for more direct and sustained Evangelistic effort than can be looked for in the ordinary ministrations of the pulpit. And he will also be prepared, under the direction of the Committee, to visit districts where the means of grace are deficient, where there is a lack of gospel preaching, or where there seems a prospect, with a little fostering care on the part of himself and others, of forming the nucleus of a Church. And, to assist them in the selection of suitable fields of labour, the Committee look with confidence to the friends of the Mission throughout the country.

Where a Church already exists, the Committee desire that each application be accompanied by a statement of particulars bearing upon the spiritual condition of the Church, setting forth whether the desire for a visit of the Evangelist is general or only shared by a few ; to what length of time it is wished that it should extend, and also how far the parties inviting are prepared to sustain the Evangelist, by providing for his maintenance during his stay amongst them, and bearing their share of his travelling expenses. Where an application is made for a visit to any district apart from existing Churches, the Committee expect that reasons will be stated for regarding the field as one to which the efforts of the Society should be directed. The applications, in each case, to be sent to the Secretary, Dr. MACNAIR, 65 Ferry Road, Leith, for the consideration of the Committee.

Should the Committee be constrained, as doubtless they will be at times, to disappoint the hopes of applicants or postpone their fulfilment, they trust to receive a kindly and charitable judgment, remembering that the strength and the time at the disposal of a single Evangelist are necessarily limited. Already applications have been received, to meet which would fill up his time for two or three months to come. But should this effort continue to be appreciated, as they believe it will be, and should it meet with the blessing they look for, the Committee will be only too happy, if the friends of the Mission put it in their power, to extend the same agency indefinitely.

Signed, on behalf of the Executive Committee,

WILLIAM GRANT,
C. ANDERSON, *Treasurer.*
R. MACNAIR, *Secretary.*

Baptist Missionary Society.

GLASGOW AUXILIARY.

MEETINGS in connection with the Auxiliary were held in Glasgow on the 11th and 13th of March. The Revs. W. H. M'Mechan and A. Sturge addressed meetings in several of the churches throughout the city on Sunday, and in the evening of the same day a special children's service, which was largely attended, was held in North Frederick Street Church. On Tuesday evening the annual meeting was held in Adelaide Place Church. Tea was first served in the hall below the church, and afterwards a good congregation assembled upstairs. Mr. Charles A. Rose presided, and there were present on the platform the Revs. Dr. Pulsford, A. Sturge, J. Coats, M.A. (secretary of the auxiliary), W. H. Elliott, J. Murray, A. Grant, and J. Munro; Messrs. James Wilson, of Bantaskin, Howard Bowser, A. H. Baynes, R. Brash, jun., Dr. Dun, W. Maitland, J. Irons, &c. An apology was read from the Rev. P. J. Rollo, who was unable to attend. The special feature of the evening was the visit of Mr. Baynes, whose recent experience in India had been the theme of much conversation among the Glasgow Baptists. The chairman said that the contributions from the churches connected with the Glasgow Auxiliary showed a slight falling off when compared with last year. The second annual report was read by Mr. Coats. During the past year four additional churches had become attached to the society, making the total number nine. Lectures on Mission Work had been delivered by the Revs. Dr. Culross, Dr. Angus, and P. J. Rollo. The whole world now lies open to the Gospel, the last shut door having been unfastened within the past eighteen months—viz., the Corea with its eight million inhabitants. The idolatrous systems of the world have not anything like the vigour they possessed fifty years ago. "You have broken down our hut, and now we must look to you to give us a house to live in. The faith we had in Hindooism is gone, and we need to have its place supplied," was said to a missionary in a village a short distance from Calcutta. Shall the poor homeless creatures look for shelter to the Christian Church in vain? Mr. Brash moved the adoption of the report, and the election of office-bearers. Dr. Dun seconded the motion, which was agreed to.

Mr. Baynes then addressed the meeting. He was very heartily received by the audience, and proceeded to deliver a speech, which was followed throughout with great interest and attention. Refuting the *dilletante* objections and sneers of a sceptical section of magazine writers, he went on to dwell on the wonderful effects that had been produced by Christian missions. The work of the sainted Alfred Saker, whose last public appearance was made at Glasgow, was touchingly dwelt on. For forty years he had prayed and laboured on the insalubrious African coast. He found the natives a herd of cannibals, without a written language, without the most ordinary comforts of existence; he left them in a state of civilisation such that it excited the attention of an unbelieving press, which, unable on their own premises to account for the change, could only speak of it as abnormal, phenomenal. From all sides the call was heard, "Come over and help us." What is to be done? On the one hand the cry for help is earnest, urgent, persistent. On the other hand, the funds placed at the disposal of the society are not sufficient even to support the workers who have already entered the field, and, unless more assistance be forthcoming, the committee instead of extending their operations, may be forced to restrict them. By consecration of means, even up to the point of self-denial, the members of our churches should say to the society, Go on, extend your operations still further, and we shall see to it that you are thoroughly supported.—Addresses were delivered by Revs. Dr. Pulsford, and A. Sturge.

ZENANA BAPTIST MISSION BREAKFAST.

A breakfast attended by those interested in the Scottish Ladies' Auxiliary to the Zenana Mission of the Baptist Church, took place in the large hall of the Christian Institute the following morning. Dr. Joseph Coats presided. Mr. A. H. Baynes gave an account of the state of the women of India, their condition, he said, being very imperfectly understood in Britain, notwithstanding all that had been written and said about them.

Correspondence.

A MISSIONARY AGENCY.

DEAR SIR,—At this time when more than ordinary interest in Missions is aroused in our churches, by the visits of the annual deputation to the forth-coming anniversary services of the Missionary Society, it may not be out of place to call attention to a Society which has existed for several years, though owing to its necessarily limited sphere of labour in the cause of missions, it may be comparatively unknown. This Soiety is the "Glasgow Foreign Mission Students' Union." Its membership consists of young men of any Evangelical denomination, who purpose devoting their lives to Foreign Mission work. Its main object is to impart mission intelligence, and diffuse a missionary spirit amongst its members, while it also strives to interest the Christian public generally in missions. During the University Session, the members meet once a month for fellowship, when essays are read on subjects pertaining to practical mission work. Those who leave for active work in the Foreign Field, are retained as honorary members, and they send from time to time accounts of their labour, practical suggestions, and information. This year, there is a membership of 30, while honorary members number 8. Hitherto the only plan adopted to increase the missionary spirit amongst church members, has been the convening of special services in the various churches, and occasionally public meetings. This session, however, to extend its usefulness, the Union agreed to conduct Mission Services for the young. in connection with Sabbath Schools. Aware of the great importance of enlisting the sympathies of the children, in the Christ-given work of carrying the gospel to the heathen, and also of the likely benefit the churches would reap thereby, the Union commenced such services in October last. Already a number of Sabbath Schools, representing 844 children have been addressed, besides several Y. M. C. A. meetings. From the library that has now been formed, the letters that come to hand from those in the foreign field, and other sources, the members are able to give pretty accurate and interesting information. When we consider that forty years hence, the present veterans and staff of missionaries will, in all likelihood, have been called to their Master's presence, and that the banner which will then fall from their grasp, must be borne nobly onward, if at all, by the children now in our Sabbath Schools, we cannot but think that a work which has for its object, interesting the young in the claims of their heathen brothers and sisters, must be fraught with future blessing and lasting results. If then, the Baptist Churches wish to encourage the yet small efforts of this Missionary Union, they could do so, by the superintendents of their Sabbath Schools receiving deputations to address their children's services. Two or three Baptist Sabbath Schools have received such already, and I trust many more will follow their example. Arrangements can be made through the Secretary, A. Kenmure, 83 Elderslie Street, Glasgow. Doubtless this work will continue to develop, as year by year sees the membership of the Union enlarged, and the members themselves more devoted to God, and increased in their zeal for the extension of Christ's kingdom amongst the heathen, who yet, in the nineteenth century are dying "a million a month in China, without God."—I am &c.,

A BAPTIST MEMBER.

Fellowship with Christ

THE SOURCE OF MINISTERIAL EFFICIENCY.

BUT the perpetual inspiration for life and for motive, for patience and for sacrifice, is conscious union with Christ. Christ at this moment is different to each one of us here. He differs in our idea of His perfection, in our attainment of His image, in our fruition of His presence, in our capacity for His love. And as Christ differs for us, His kingdom will differ by us. Oh, to get nearer to His face and to better see His glory and to be in deeper sympathy with the purpose of His cross! This at least is what He Himself tells us is the one secret of glorifying Him in the world and of discovering His truth for ourselves. "He that abideth in me and I in him, the same bringeth forth much fruit." "Henceforth I call you not servants, but I have called you friends; for all things that I have heard of my Father I have made known to you." And this sustained holy fellowship will mean two things—Peace for our own hearts and intercession for our people. "Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues." As the greatest of American preachers puts it, "God is even more jealous of His love than of His honour." "Let us run into the shelter of that Divine life, just creep across the threshold, where no trouble can pursue, and if we are really Christ's, then back again into the very bosom of His Father, He will carry us. We, too, shall look out and be as calm and independent as He is. The needs of men shall touch us just as keenly as they touch Him, but the sneers and strifes of men shall pass us by as they pass Him by, and leave no mark on His unruffled life." It will also keep us to intercession, and our ministry with our people will ever depend on our prayers for them. Hear Massillon, in the "Discours sur le Zele des Pasteurs":—"Accompany your anxieties with your prayers; speak still more often to God about the disorders among your people than to themselves; deplore more often to Him the obstacles which your own unfaithfulness often offers to their conversion than those which their own obstinancy can produce. Charge yourselves alone, before His feet, with the scanty fruit of your ministry; as a tender father, excuse in His presence the faults of your children, and accuse only yourselves."

Finally, look on seriously, steadfastly, solemnly, to the end of all. As I, for one, look back over a ministry of nearly thirty-two years, three reflections fill my spirit with wonder and with sadness; the awfulness of the responsibility which I have so feebly appreciated—the grandeur of the ministry which I have so coldly undertaken—the joy of the ministry which I so scantily taste. My brethren, the cross of Christ is at once the measure of Divine love and human necessity, and the story of that cross we are to preach, and to live for the salvation of the world. Let us not grow accustomed to its awfulness, or wearied by its onerousness, nor indifferent to its reward. Let us preach our sermons first to ourselves, and let us humbly, eagerly, reverently, faithfully, use the means of grace for our own spirits, if we would pass them on to our flocks, which we are to feed for God. Let us remember the failing strength, the waning opportunities, the regrets on the death-bed, the inevitable summons to the judgment-seat of Christ. You remember, perhaps, the dying regrets of Adolphe Monod, a saint of God, if ever there was one in modern times. He regretted that he had not learnt to better purpose, that the secret of a holy, active, and peaceable life is in an entire self-surrender to God, both of will and plan. He regretted his scanty, desultory, and broken study of the Word of God; he regretted that he had wasted time through not being sufficiently methodical and painstaking in the use of it; he regretted his prayers; he regretted the absorbing influence of trifles. And it was too late. Life was gone, and regrets could not bring

back the irrecoverable past, nor experience the wisdom of yesterday. As I began, I end :—"Ministerial efficiency is dependent on the life and character of the minister." In St. Paul's way of putting it, "What a man soweth, that shall he also reap." It is souls we have to win ; and we shall best win them, not only by ingenious dialectics, or vivid scene-painting, or massive erudition, or by pathetic appeals, but chiefly by the awful earnestness of men who are fired with zeal for God and with serious sympathy for their brethren, whose goodness is the breath of their speech and their consistency its rhetoric. We have presently to meet these souls in eternity ; and these characters of ours, which are the personal forces of our ministry, we are ourselves forming day by day, to be our spiritual, indestructible inheritance in the everlasting future. If the fiery trial which is to try us is to spare our work, it can only be by our now welcoming the candle of the Lord to search us and prove us ; and the only guarantee presented for our personal acceptance and our public coronation is a "life hid with Christ in God."—*Bishop of Rochester.*

Boys and Girls.

"CHEERFULLY, CHEERFULLY."

ONE bright morning little Daisy was helping mamma to put the room in order. The windows were opened to let in the sweet air, and as the little girl stood a moment by one of them, a little bird in the cedars sang out "Cheerfully, cheerfully." The words were so plainly sung that Daisy said, "O, mamma, do you hear that birdie singing 'cheerfully?'"

"Do you think he says 'cheerfully?'" said her mother.

"It sounds just like it, mamma."

"Well, it is a cheery song he sings, isn't it? He must be happy, don't you think?"

"Yes, mamma," and she leaned out to try to get a glimpse of the bird in the tree. A glancing of bright brown wings was all she could see through the thick boughs.

"Suppose you take his advice, Daisy, to-day, and do everything cheerfully," said her mamma, after a pause.

It was a new thought to Daisy that a bird should teach her a lesson, and she laughed. But she knew her fault, and pretty soon with a little sober face, she said :

"I will try and do as the birdie says, mamma ;" and all day long she did try, especially if mamma would say "cheerfully," by way of a reminder. Even little Jane, the baby sister, sang "cheerfully, cheerfully," in bird-like tones, and with a happy heart.

So the birdie did something besides sing that lovely morning.—*Vantuyl.*

Intelligence.

NOTICE TO READERS.—The concluding paper on "The Courtesies of Home Life" (addressed to servants and served), is held over till next month.

BAPTIST UNION OF SCOTLAND.—We are requested to state that Mr. Allan Macdiarmid, Marston, Dowanhill, Glasgow, has consented, at the request of the Committee, to succeed Mr. Howard Bowser as treasurer to the Union, and that letters on financial affairs are in future to be addressed to him.

THE EDUCATION QUESTION.—We understand that the Rev. Dr. Flett is preparing a pamphlet on the Education Question that of late has so agitated the denomination in Scotland, and that it will be issued in the course of the present month. Whatever view may be taken of his action in relation to the vote of the council, he certainly understands the question, and what he has to say will doubtless be read with interest by both sides.

ALLOA.—The Annual Congregational and Sabbath School Soiree in connection with the Baptist Church was held in the chapel on the 26th of February, the pastor, F. Forbes, presiding. The 100th psalm having been sung, Mr. R. Dawson led in prayer, after which a goodly company of children, parents, and others sat down to a very substantial tea. Justice done to the viands, Mr. J. Hunter, superintendent, read the annual report. Interesting addresses were delivered by Messrs. A. Fraser and J. Steedman, teachers, also a recitation by Mr. A. M'Geachan. A pleasant surprise was given to Mr. S. Steedman in the presentation of a Bible by his class, through Mr. J. Snaddon. Misses M'Geachan and Anderson, and Mr. Jno. Pollok, beautifully sang, the former a duet, and the latter a solo. Recitations by several of the scholars, done to the admiration of all, were a novel feature this year. The choir contributed much to the entertainment of the evening by a very efficient rendering of several hymns and pieces, under the conduct of Mr. A. Hunter. After the usual votes of thanks and benediction, a meeting which all felt to be pleasurable and profitable, and to augur well for the future of this thriving congregation, was closed at 10.30 P.M.

BROUGHTY-FERRY.—We understand that the Rev. John Simpson has resigned the pastorate of the church.

CANADA, MONTREAL.—*Opening Services.*—Very interesting services were held on Friday evening, 23rd February, in connection with the opening of the new French Baptist Church, which has recently been erected for the use of the congregation under the care of Rev. S. Lafleur. The church is a neat building, situated on Mance Street, on the top of the hill above St. Catherine Street, and has cost $12,000. Of this sum $1000 remained unpaid at the close of the meeting, but special services were to be held on the Sabbath after, when it was expected this balance would be considerably reduced. Many of our readers will remember the visit of Mr. Lafleur to this country a few years ago in the interests of the Grand Signe Mission, and will be gratified to hear of his success in at last getting a suitable place of worship. It is many years since he began the work of preparing for building, but by various difficulties, it was not till last year he felt justified to begin building operations.

EDINBURGH.—*Baptist Foreign Missionary Society.*—Sermons on behalf of the Missionary Society was preached in Edinburgh on Sabbath, March 18. The annual public meeting was held in Dublin Street Church the following evening. Professor Thomas Smith, D.D. presided. After the proceedings had been opened with singing, and with prayer by the Rev. Owen D. Campbell, M.A., the chairman said that he deemed it a very high honour to be asked to preside over a meeting in connection with a society which had been the pioneer in the sublime enterprise of evangelising the heathen. He had known many of our missionaries during the time he was labouring in India, and could testify to their devoted zeal and great success. Addresses were then delivered by the Revs. A. Sturge, late of Madras; W. H. M'Mechan, of China; and Dr. Landels. The attendance owing to the weather was small, but the addresses were of more than usual interest. On Tuesday morning there was a missionary breakfast in the Hall of he Young Men's Christian Association, S. St. Andrew Street. The Rev. A. Wylie, M.A., offered prayer. J. W. Urquhart, Esq., who presided, related interesting reminiscences of what he himself had seen of mission work in India. The deputation afterwards gave brief addresses on Zenana work.

EDINBURGH.—CHARLOTTE CHAPEL.—On Tuesday evening, March 13, the annual social meeting of the church and congregation was held, the pastor presiding, when addresses were delivered by the following friends on subjects appropriate to the occasion—the Rev. J. P. Clark, M.A. on "Fidelity;" the Rev. P. J. Rollo, on "Kindness;" the Rev. J. M'Lellan, on "the duty of seeking for the salvation of men;" the Rev. R. Small, on "the Sabbath;" the Rev. W. Grant, on "Sunshine." The attendance was large. The chairman in his opening remarks gave a brief account of the discouragements and encouragements which they had met with in their work during the year. His report was a cheering one, for whilst they had lost by death and by removals nearly forty members, there had been a considerable increase in the church of young people, and the various organisations had been carried on with vigour and success.

EDINBURGH.—MARSHALL STREET CHURCH.—The Annual Soiree of this church took place on Tuesday, 6th March. The Rev. A. Wylie, M.A, pastor, occupied the chair. On the platform were the Revs. O. D. Campbell, M.A., J. M'Lellan, Edinburgh; Dr. Flett, Paisley; W. H. Davidson, Portobello; W.

H. Elliot, Glasgow; and Councillor Walcot. There was a good attendance of members and friends. The chairman in the course of his remarks referred to the progress of the church. He stated that, although there had been some united to the church during the year, yet the membership showed no increase. He explained that this resulted from various causes. There had been deaths among the office-bearers and members; but the decrease was caused chiefly by removals to different parts of the country, the colonies, and the United States. The church had collected during the year for ordinary purposes £499, and for special objects £42. While he considered this was a good sum for them, he thought they had not yet exhausted the means given them by providence for the purposes of the church. Afterwards addresses were delivered by the ministers present, and throughout the evening suitable hymns were sung by the audience and church choir, under the leadership of Mr. Alex. Geddes, assisted by Miss Nimmo at the harmonium.

IRVINE.—The church in Irvine has recently sustained a loss in the death of two of its oldest members. On Wednesday, the 7th inst., we committed their bodies to the ground, "in the sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." Brother Crann joined the church soon after his conversion, and it may be truly said of him that he "walked with God." In every relationship of life he sought to adorn the doctrine of God our Saviour. He was a good husband, a kind father, a faithful friend. Quiet and unobtrusive in demeanour, he had yet a warm heart. He was a man who would speak evil of none. He was seldom missed from his accustomed place in the house of God. About the last words he was heard to utter were, "I will soon be home!" On the same day that Brother Crann departed, the soul of Brother Yuille likewise took its flight. Over forty years have passed away since the conversion of Brother Yuille. It was during the time that the Rev. Dr. Leechman was pastor of this church that he was brought to a knowledge of the truth. A sermon, the text of which was Jeremiah, viii. 20, was the means of convincing him of sin. These words, 'The harvest is past, the summer is ended, and we are not saved," continued to haunt him for months, and it was not until the following year that he found peace in believing. He was baptised in the year 1840. In 1842 he was elected a deacon of the church. From 1858 to 1872, when the church had so diminished as to be unable to support a pastor, the brethren met regularly in his house for the worship of God. As senior deacon he took the oversight of the church throughout the greater part of that time. He was its President until the Rev. A. G. Short commenced his ministry in February 1872. He continued to be senior deacon as long as he lived. There are others besides his own children who feel that in him they have lost a father. Benevolence was stamped upon his countenance. He was a man whom you could easily read at the first interview, and subsequent intercourse but proved that you had read him aright. He had a kind word for every one. To hear him pray at the church's prayer-meetings was a spiritual treat. There was a peculiar unction and fervour about his prayers on these occasions such as will not soon be forgotten by those who heard them. He is sadly missed, but, thanks be to God! our loss is his gain. His son, the Rev. Geo. Yuille, is pastor of the church at Stirling, and secretary of the Baptist Union of Scotland.

LERWICK.—The friends at Lerwick who were contemplating building a new chapel, have had offered to them a hall in the town which will seat 350 people, and a house adjoining, for £550. This offer they have accepted. Alterations will have to be made, and a baptistery put in. This will involve expending about £100 more. The people, who are hoping to have raised £400 by the date the hall is to be paid for (May 12th), intend applying to the Loan and Building Fund of the Union for help. We most heartily commend the case of the church at Lerwick to the sympathy and liberality of our readers. Mr. Richards is labouring with great success, but the present place of worship is hampering his work, many persons every Sabbath being unable to obtain admission through want of room.

ROTHESAY.—A public and congregational soiree was held in the chapel on Tuesday evening, the 6th inst. The Rev. Samuel Crabb took the chair, and was supported on the platform by the Revs. David Young and Alexander Grant, of Glasgow; and John Crouch, of Paisley; Messrs Andrew Ramsay and James Hislop, of Glasgow; and others. It is proposed to make considerable alterations in the chapel at a cost of £500, of which £360 has been collected. Mr. Crabb's work has been blessed; the church now numbers seventy-five members.

Notices of Books.

BAPTIST WORTHIES; a series of sketches of distinguished men who have held and advocated the principles of the Baptist Denomination. By William Landels, D.D. No. 1, Roger Williams. *London: Baptist Tract and Book Society, Castle Street, Holborn, E.C.*

IT is proposed to publish in monthly parts (4d. each) sketches of the following Baptists—Roger Williams, John Milton, John Bunyan, Andrew Fuller, William Carey, Robert Hall, John Foster, Adoniram Judson, William Knibb, Sir Henry Havelock, Sir Robert Lush, James A. Garfield. Dr. Landels' name is so well known that it is unnecessary for us to commend anything from his pen to the notice of our readers. Suffice it to say that if the subsequent sketches are equal to the one before us of the life of Roger Williams—one of the ministers of the heroic band of Puritans who were driven from their fatherland by their zeal for freedom of conscience in the persecuting times of Laud, to find a new home on the other side of the Atlantic—the series will deserve success. Adopting the author's own words with a slight alteration, that we may express his modest hope as our assured belief, "Attachment to our denomination will (original, might) be strengthened by acquaintance with celebrated ancestry, of which any people might be reasonably proud. And among others our principles will (original, might) be more favourably and candidly considered when they are shown to have commended themselves to men of such name and fame." We hope that these sketches will be extensively circulated and read by the members of our congregations.

THROUGH THE KHYBER PASS TO SHERPORE CAMP, CABUL; An Account of Temperance Work among our Soldiers in the Cabul Field Force. By the Rev. J. Nelson Gregson, Secretary to Soldiers' Total Abstinence Society, India. *London: Elliot Stock, 62 Paternoster Row, E.C.*, 1883.

MR. GREGSON was we believe for some time one of the agents of the Baptist Foreign Missionary Society. Of this book we have only to say that it is in every respect admirable. It is admirable in its subject, admirable in its matter, admirable in its style, and admirable in the pictorial illustrations with which it is adorned. We wish that this little volume could be placed in the hands of young people who like stories of adventure. We know of few books which would contribute more to creating within them an interest in the temperance cause and an abiding confidence in its work.

THE PORTRAIT GALLERY OF EMINENT BAPTIST MINISTERS.

MR. STOCK has issued a very cheap edition of this interesting "gallery," viz. at *half-a-crown*, and with each copy gives a copy of the *Biographical Key*, containing a short life of the pastors whose portraits are given in the picture. The original issue of this work was sold, we believe, at one guinea, in a much larger form; the present reissue, though much smaller in size, is very clear, and each portrait of the 246 can be clearly distinguished.

THE BAPTIST MAGAZINE. *London: Alexander & Shepheard, 21 Castle Street, Holborn.*

THE March number of the Baptist Magazine which has been sent to us by the publisher has, among other interesting papers, a characteristically beautiful article on "Winter and Spring" by the Rev. W. T. Rosevear, which will be read with pleasure by his friends in Scotland. We are glad to see this oldest of our magazines thoroughly sustaining its reputation under its new and able editor.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of April, 1883.

SCOTTISH BAPTIST MAGAZINE.

Our Spring Session.

WE have much pleasure in directing the attention of our readers to the account of the Spring Session which this number contains, and in offering a few remarks which the occasion has suggested. Our Dundee friends are to be congratulated on the manner in which they acquitted themselves in receiving the Union for the second time at its Spring Session. The attendance of Delegates was larger than on any previous year, so much so as to cause momentary embarassment to the committee of arrangement. These brethren, however, proved equal to the occasion, and both they and the hospitable friends by whom they were so well supported deserved the thanks accorded them at the close. In the absence of Rev. C. S. Macalpine (who we are glad to learn has since resumed his duties in invigorated health), Mr. Robert Anderson gave the Pastors and Delegates a cordial welcome to Dundee. The Total Abstinence meeting which followed immediately thereafter was brisk and lively; this was partly owing to the quality of the speaking, partly to the vigour of the Chairman, and partly to the general feeling of hopefulness with which the cause of Temperance is at present regarded. As was to be expected, a large audience attended the service conducted by Dr. Landels in the evening. We were pleased to see so considerable a proportion of young men present, who apparently followed the preacher with increasing interest, as he passed from vivid description to striking narrative, and thence through a series of profitable reflections that formed the bone and marrow of his discourse. In our hearts, we thanked Dr. Landels for his protest against the tawdry religious sensationalism so much in vogue, and the worse principle that underlies it, viz., that the Gospel needs such aid to render it attractive. The principal feature of Thursday's proceedings was the Conference, and the chief feature of the Conference was Mr. Walcot's paper. Our Ex-President is a master of sentences if not of arts; he is at least master of the art of exposition. If his sentences do not "corruscate with mystery," they certainly do with meaning, and few who heard or may read his paper, will fail to carry away some of his sayings that are "as apples of gold in pictures of silver." The public soiree was of course the most popular of our Dundee meetings, and was in its own way quite a success. The platform was quite up to the mark. Paisley supplied a surprising amount of breadth and sweetness, Cupar was pawky and facetious, while Aberdeen maintained its reputation for rugged strength of principle and good sound sense. The combination was delightful, and every one seemed to enjoy it.

As to the practical outcome of our Spring Session meetings, there may be differences of opinion. We feel more strongly than ever that they serve a useful purpose in helping to make our churches acquainted with

each other, and to generate and foster the feeling of brotherhood which needs to be cultivated among us. Isolation is the bane of our congregationalism; it is not its strength but its weakness; it is not its glory but its shame. Individual churches have no right to stand apart any more than individual Christians; association of churches in all good work is as much according to the mind of Christ as association of believers in Church-fellowship. It is our conviction that this will be recognised more in the future than it has been in the past, and our progress in Scotland will largely depend upon our hearty and generous recognition of it. Towards this end our Spring Session meetings look, and are so far useful as they help towards its practical attainment. We are of opinion, however, that these meetings might be utilised for Union work as well. Apart from the meetings of Committee, nothing of this kind is attempted. The Union cannot let its voice be heard on any important question of religious or political interest that may be agitating the atmosphere at the time, neither can it give its attention to any matter of denominational importance. These must necessarily be postponed till six months later. The time may come, however, when the Council will see its way to delegate some of its functions and duties to the Spring Session, both to its own relief and to the permanent advantage of our April gatherings.

Sermon.

A WORD FOR THE WEARY HEARTED.

By Rev. Walter J. Mathams.

Exodus, xv. 22-27.

THE echoes of a sublime song of victory had scarcely died out across the waters of the Red Sea, when the great army of the Israelites marched forward into the wilderness and into trouble. Elate with their recent redemption from bondage, and with the glowing prospect of the promised land before them, they went on their way with merry hearts and joyful acclamations. But in this mysterious life of ours, sorrow treads on the heels of gladness, night follows day, and very often the wreath of conquest is quickly laid aside for the helmet and sword of war. Labour is the price of rest, suffering is the forerunner of victorious strength, and bitter strife the prelude to lasting peace. This is the law of human existence and in an especial manner it rules the destiny of the children of God. The Israelites found it to be so when the weary desert came between them and the Canaan of their exalted hopes. But this is no reason for despair, for if we look closely into the simple story before us, we shall find to our comfort that, our Heavenly Father's mercy runs in a parallel line with our wants, and that His love is ever around and above us, and as near as the very air we breathe.

Getting into the heart of these texts, three things strike the mind as worthy of the devoutest meditation.

1st. God leads His people into trouble.
2nd. He makes our trials bearable.
3rd. He gives us happier experiences when trial has wrought its work within us.

Let us prove the truth of the first thought.

The Israelites were emphatically the people of God. He had shewn them peculiar and immeasurable kindness in their rescue from Egypt. At his word the armies of heaven were set in battle array against their oppressors. The waves of the sea trembled and fled at their approach, and left them a pathway of safety. The horses and chariots of their pursuers were overwhelmed with swift destruction, and the upturned faces of the dead along the shore gave them eloquent assurance of the friendship of God. By these miracles of mercy He had proved the greatness of His love towards them. And yet this story tells us that immediately afterwards He led them "out into the wilderness of Shur."

To those who have only lived beneath these western skies, there seems but little meaning in these words; yet such a sentence bears a terrible history of useless regrets, of aching want, and darkest forebodings. Behind them lay the fertile fields of Egypt, with clear sweet streams winding along like threads of silver. Golden corn waved beneath the passing breeze, and fruit-laden palms lifted their green fronds in the air, and gave cheering promise of rest and refreshment. Before them stretched dreary miles of burning sand, unbroken by the shadow of rock or tree. Above them glowing like a fiery furnace shone the great red sun in all its fury of heat, whilst silent vultures hovered above the vast caravan waiting with undaunted patience for the poor way-farer, who should become weary with his journey and fall down upon the roadside and die. Surely that was bitterness itself. Into such experience they entered, and found to their intense dismay that it was only the beginning of sorrows. Every new step carried them farther into trial, for it is written "they went three days in the wilderness and found no water." Anguish upon anguish, cross upon cross, a very death in life was this. Of all bodily sufferings the pangs of thirst are the most acute. The entire frame burns with agony, and the tongue is like a flame of fire. In such a case a man would give all that he possesses for a cup of cold water to stay the intolerable pain. It would be more than wealth to him for it would be life. Picture then if you can the keen distress of that vast multitude as they travelled for three days through the hot sand and found no water. Old men praying for their graves, strong men trembling with weakness, and children crying with incessant tears and with no language but their cries.

Let us go farther—

At the end of three days a cry goes along the line with electric speed *water! water! water!* It thrills through them like the voice of God. They gather up their remaining strength and press forward with vehement eagerness to reach the cooling stream. Waving trees excite their hopes, and on they go until the foremost fall prostrate on the brink, and put their parched lips to the water. Then a wild cry goes up to heaven, from every heart, for alas it was Marah. This was the crown of suffering, the perfection of pain. Poor human nature could not bear it, and the voice of anger and despair went out against Him who had led them

into such terrible straits. Eternal love had put on a strange guise, and they could not see its beauty nor feel its tenderness. They did not know that every trial, including the last and greatest, was necessary to destroy the cursed effects of their past slavery and to make them a strong, manly nation that God would delight to honour. The beneficent purpose of perfect wisdom was hidden from their eyes. The meaning of Marah was a problem they could not solve. Afterwards they learnt that it stretched across their path in order to shew them their need of the divine care, and of their heavenly Father's readiness to succour them in all their want.

Let us stop awhile and look at our own experiences.

Christ told us true when He said, "In the world ye shall have tribulation." It is one of His legacies to the Church. We inherit it and continually test the reality of the inheritance. We go from one trial to a greater, and from a greater to a greater still. Spiritual conflicts succeed each other with increasing rapidity and force. Disappointment comes upon disappointment, bereavement upon bereavement. Friend after friend forsakes us, either through death of life, or death of love. Clouds gather, the sunlight vanishes, and a darkness that can be felt comes into our spirits. By progressive stages we reach our Marah and find it to be Marah indeed. Be comforted we shall not be altogether crushed beneath one cross. There is a word for the weary hearted which says: "I will not leave thee, nor forsake thee." Christ is with us all the way, and the very shadows which lie around us, are only the folds of His garment, which will glisten with the glory of His purest sympathy, as He draws near to shew us that His infinite pity ever lives to uplift us from our pain. Then with better understanding we shall say even of Marah—"Master it is good for us to be here."

This fitly brings us to another thought in connection with the journey of the Israelites, for at Marah it was proved that—

God makes our trials bearable.

When night is darkest dawn is at hand. "And the people murmured against Moses saying—What shall we drink? And he cried unto the Lord, and the Lord shewed him a tree which, when he had cast into the waters the waters were made sweet." "God never is before His time, and never is behind." Just at the right moment the interposition came. Neither too late nor too soon. The angel of death was about to spread his wings and overshadow the suffering host, when the command came for him to be gone, and he vanished from their terrified vision. The tree of life fell into the water and Marah ceased to be Marah. It was a heavenly remedy for the worst of human ills, and yet it grew upon the margin of the bitter stream. O that we could see this truth more clearly that mercy is the next door neighbour to misery, and that God is within reach of the hand which is stretched out to find Him. Ignorant of this the Israelites had murmured, but the Heavenly Father answered their murmurs as if they had been prayers. He pitied His children, and remembered that they were dust, and apt to cry whenever affliction came upon them. What a change was wrought when the broad shoulders of the Almighty came beneath their burden! It was like passing from death unto life. Sighing changed into singing, the light of gladness gleamed in every eye and peace took possession of every

heart. It was only the work of a moment, but that small portion of time was more than enough, to show the astonished assembly that, God was with them, and it told them better than anything else could tell them that when distress grew beyond endurance, He would manifest His kindness, and put forth His power for their deliverance. Henceforth when the thought of Marah crossed their memories, they would read in the history of that wondrous miracle, the beautiful words which they had found so true and blessed "I am the Lord that healeth thee," and it would comfort them.

Listen ye weary hearted, for Marah sends its message to you. The same Lord rules in heaven still and cherishes your welfare as the apple of His eye. He will not suffer you to be tried beyond that ye are able, but will enable you to bear up under your affliction by shewing you His presence in your sorest need. He may bruise the reed but He will not break it. He may feed the refiner's fire, but He will never let the furnace become so fierce, as to destroy or lessen the gold which He seeks to purify. No, no; at the right time for you, and the right time for Him, He will graciously interfere and save you with a full salvation. There is a point at which Marah must become fresh, and sweet, and cool, and it is reached when the spirit thirsts and cries for heaven's help. Be comforted, for when your last resource disappears in the darkness, the light of God's conntenance shall be lifted up upon you, and He will give you peace. This is not only the lesson of Marah, it is the teaching of Scripture from end to end. Instances of timely succour are as thick as flowers in a summer field.

Abraham uplifts his hand to slay his son, the knife gleams in the light, but just as it is about to descend, "The angel of the Lord called to him out of heaven. . . . . and he said, Lay not thine hand upon the lad, neither do thou anything unto him. . . . . And Abraham lifted up his eyes and looked and beheld behind him a ram caught in a thicket by his horns; and Abraham went and took the ram and offered him up for a burnt-offering instead of his son." Hagar in the anguish of her soul leaves Ishmael to die alone, but "God heard the voice of the lad; and He opened her eyes and she saw a well of water, and she went and filled the bottle with water and gave the lad drink." Daniel is thrown to the lions, but they shut their mouths immediately he stands amongst them. Jacob lay down upon the rocks to sleep when his heart had reached its most desolate pass, and found to his astonishment that the angels of God were encamping round about him. The three Hebrew youths were cast into the fire, but at the same moment One like unto the Son of Man joined them in their trial and the up-rush of flame became "like a moist whistling wind," so that not a hair of their heads was singed. Christ beats the tempest into a calm as soon as ever the little fishing boat gives signs of foundering. Go deeper still into Christ's own history as a man and what do we see? Gethsemane received its angels whenever it threatened to anticipate the glory and work of Calvary. Too weak to bear His own cross up the dark hill of death, Simon, a Cyrenian, comes out of the country and bears it for Him. Beyond the life of Christ the same gracious history continues. Peter is cast into prison by Herod, to abide the time of his execution; but "stone walls do not a prison make" when God chooses to "proclaim

liberty to the captive" and so in a bewilderment of joy the apostle returned to his work free and unfettered. The Euroclydon threatened to destroy the ship in which Paul embarked for Rome, and when the storm was at its highest the angel of God assured him of safety. The vessel succumbed to the violence of the waves, but it came to pass that upon boards and broken pieces of the ship they escaped "all safe to land."

These successive unfoldings of the Divine heart for man's relief and encouragement are sufficient to prove, that the love which sweetened Marah for the Israelites, will effectually succour the children of God in all their need, through all the ages, unto the end. Therefore ye sons of adversity be of good cheer. Bear your burdens as bravely as you can, and believe with resolute firmness that the hand which leads you through the scorching, tangled wilderness, will be stretched forth at the right time to save you in your calamities.

Let us now pass on to our last thought.

God gives us happier experiences when trial has wrought its work within us.

There is exquisite simplicity and pathos in the closing words of this instructive story. "And they came to Elim where there were twelve wells of water, and three-score and ten palm trees; and they encamped there by the waters." As in all the records of God's dealings with His people, the best wine is kept until the last. Such a sentence comes in upon our meditation like sunshine after rain, and fills us with delightful calmness of heart. A feast follows a famine, and the remembrance of past suffering is lost in a fulness of enjoyment. With what ecstatic gladness those footsore wanderers must have pitched their tents beneath the shadows of the palms. Now they could rest and be refreshed to the uttermost of their desires. Elim was an atonement for Marah, and it was there that they saw that God had led them along the only road which could bring them into a region so pleasant and fertile, and that any other path would have drawn them farther into the pitiless desert.

Brethren in Christ there is a heavenly meaning in this for every one of us. It shews us that future peace is the purpose of our present tribulation. Are we over-weighted with the cares and worries of to-day? Let us be patient. Sunnier hours are in the distance, and every foot-fall brings them nearer. Our lives are wisely ordered and we know that "all things are working together for good to them that love God, to them who are the called according to His purpose." The transition from sorrow to happiness may be swifter than we dream. "Weeping may endure for a night but joy cometh in the morning." Elim was only ten miles from Marah, and Gethsemane lies at the foot of Olivet. Surely we need not be dismayed at our difficulties. A change will come and they will vanish away like morning mist upon the mountains. It we are bearing the yoke in our youth it is only that we may come into manhood fitted for higher service and purer joy. If our earthly resources are perishing it is only that we may fall more swiftly into the all-embracing love and care of God. If the chair at our fireside becomes vacant it is only that Christ may sit therein, and bring an added sweetness unto home, and a holier fervour into life. O believe it with

your heart's best faith that Elim lies close to Marah, and that the angels of God are standing on the threshold of your door.

Beyond and above all this there is sweeter comfort still. The Elim of eternal rest is not far from any one of us. "Heaven lies about us in our infancy," and is around us all our journey through. One step may carry us beyond the veil into the presence of God. Courage my brothers! we shall soon find endless compensation for all our trials. A quiet resting place in a sinless, sorrowless, nightless land will be our blessed portion. Let us follow the Christ with a faithfulness that knows no death, with a zeal that knows no faltering, and a love that knows no lack, for by doing this we shall assuredly reach the palmy shore of perpetual peace, and encamp forever by its fountains of living water.

The Courtesies of Home Life.

By Mr. William Tolmie.

IV. For Servants and Served.

MUCH, very much, of the peace and comfort of households depends on the character, habits, and temper of those who serve in them. It may be truly said that while the servant is dependent on the family, the family is in turn dependent on the servant. Indeed, through all society, not one class can claim to be independent of another. There is a great deal of truth in the homely saying of Mansie Wauch, "we a' hang at ane anither's tails just like a rope o' ingans." And it is well that it is so. Were it otherwise, there would be more of division and separation between the various ranks and grades of humanity; less of cohesion and sympathy; and we would not be able to realise, as we now can, how thoroughly the interests of all classes are knit together and bound up in one another. It is in the family and in society generally as it is in the Church, "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." "God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body, and that the members should have the same care one for another."

How desirable then, and even necessary, it is that there be a good understanding on both sides between servants and served; neither expecting too much, nor exacting too much, but both doing and looking for only that which is right and reasonable.

It would help materially to such an understanding, if we got rid of the idea that a condition of service is degrading. So far as the mere position in life is concerned, it is quite as honourable to serve as to be served. Indeed, who of us is exempt from serving in one form or other? The domestic serves the family, and her master serves those who deal with him; the workman serves his employer, and he in turn serves those who employ him; the shopkeeper is the servant of the public; every one engaged in trade or manufacture serves and seeks the orders of his customers; the doctor serves his patients, and the lawyer his clients; the M.P. serves his constituency; statesmen serve their Queen and country; Ministers and Deacons are the servants of the churches, and so on. This is God's calling, God's order, and it is not to be treated with contempt, nor set aside as undesirable, even among Christian people. Rather, our Lord has given a special dignity to service. Though in the form of God, He emptied Himself, taking the form of a

servant; and on many occasions He showed His disciples by His example how they should by love serve one another. Let us bear in mind then that we are all servants, obtaining our living, as a rule, by doing service: and that, if we are Christians, one is our Master, even Christ, and all we are brethren.

The condition of servants seems to have been, in olden times, much more advantageous for them in many respects than it is at the present day. They were looked upon and treated as part of the household, and entitled to share in the general privileges and prosperity of the family. "Every seventh day was theirs (Ex. xx. 10): also every seventh year (Lev. xxv. 4, &c.). They were allowed to attend and enjoy the three great national festivals (Deut. xvi. 11, 14, &c.); besides family feasts, new moons, &c. . . . . They enjoyed all religious as well as social privileges. They were admitted to all respectful, and often to the most familiar, intercourse; . . . . were guests at festivals; were admitted to covenant with God, and duly instructed to fear the Lord, and do all the words of the law."* We have a beautiful illustration of Christian courtesy between master and servants in the case of Boaz and his reapers. Coming into the field, he saluted them with "The Lord be with you;" to which they responded, "The Lord bless thee." And what a lovely picture we have, honourable alike to both parties, in the interested concern of the centurion on behalf of his servant, dear unto him, but sick and at the point of death, which led him to send elders of the Jews to Jesus, beseeching that He would come and heal him; and the Lord granted him that which he requested.

Paul, in writing to the Ephesians, says, "And ye, masters, do the same things unto them." What things? He had just been exhorting servants to obey "as servants of Christ, doing the will of God from the heart; with goodwill doing service as unto the Lord and not unto men; knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free." And the Apostle tells masters that this is the rule for them as well, "knowing that both their Master and yours is in heaven, and there is no respect of persons with Him." It is put somewhat more definitely in Colossians:—"Masters, render unto your servants that which is just and equal, knowing that ye also have a Master in heaven." These are not the words of some dreamy idealist, speculating after the unattainable, nor of an irresponsible iconoclast, seeking to destroy the natural distinctions of society, and reduce all to one common level. On the contrary, they are words of truth and soberness, spoken, or rather written, by one who was an inspired Apostle of Christ Jesus by the will of God. And what are they but the echo of our Lord's own words, and the reflection of His blessed example. "One is your Master, even the Christ." "He that is greatest among you shall be your servant." "Ye call me Master and Lord; and ye say well, for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you." "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many."

Here then, laid down by the Master Himself, and by the Holy Spirit through his apostle, is the rule of our conduct towards one another, and towards those who stand to us in the relation of servants. And not only is it a rule which it is our duty to follow, but the cultivation of the spirit out of which hearty obedience to it must flow would work a change in the relations of servants and served, the happy results of which would be beneficial to both parties alike, and to the whole household. Can there be any doubt that if this spirit prevailed we would have better servants; more faithful, more respectful, and even loving; working not with eye-service as men-pleasers, but heartily, fearing the Lord, and pleasing well in all things?

* Eadie.

They would be less given to change; would have a feeling of satisfaction and settledness; would not look upon their service as a bondage from which it was desirable to get free, and would feel that our houses were really homes to them, and not merely places of work and confinement. They would get attached to the family; and we would see more frequently than we do the pleasing sight of domestics growing aged and grey in the service of one household until at last they died and were buried with such mourning and honours as were accorded by Jacob and his family to Deborah of old.*

We should never lose sight of the fact that our servants are our fellow-beings,† having feelings, susceptibilities, minds, hearts, souls, like ourselves. Many of them are genuine Christians, and are as precious in God's sight and as honouring to Him as if they were served instead of serving.‡ They are therefore entitled to consideration at our hands; and we must not think we have fulfilled our whole duty to them by merely providing satisfactorily for their sustenance and comfortable accommodation, and paying them sufficient or even liberal wages. They have other rights and privileges which we are bound to respect, just as we are entitled to look to them to respect ours. They are to a good extent under our care and protection and responsibility; and we must see to it that they get from us those things which are just and equal in respect of opportunities of mental, moral, and spiritual improvement. This would lead to household work being so arranged as to give them occasional leisure for thought, reading, and recreation; to the restriction of work on the Lord's day to the lowest point, so as to give them a fair share of attendance on church ordinances, and enable them to realise that it is for all alike a day of rest and spiritual profit. They would be expected to take their places at family worship as regularly as the other members of the household. They would be made to feel that their service, properly rendered, was valued; that they were respected according to character and worth; that we sought their well-being, and were willing to befriend them. Interesting ourselves in them, we might naturally expect that they would be interested in what concerns us; showing them goodwill, we might reasonably look for goodwill from them in return. And so while seeking their good, we would be in reality thereby finding our own.

Unhappily, such views of the relations of servants and served have not found general acceptance; or at least, if they have been entertained to some extent in theory, they have not been brought into practice so extensively as they ought. Is it not the case that there is with many a sort of undefined idea that servants belong to an inferior order of humanity, who have but little that can come under the designation of rights beyond the will of those who employ them? that not a few are more concerned for the comfort of their pet dogs and other animals than of their sisters who serve them; thinking it nothing that they are the earliest in the morning and the latest at night, while the interval is a continued round of work, work, work? that some who are liberal in public, and spend freely on their own gratifications, on the entertainment of friends, and generally on worldly display, pinch their servants in many ways, and seek to extract the maximum of work for the minimum of remuneration? Such things are altogether inconsistent with the whole genius and spirit of Christianity, and give the adversary great occasion to speak reproachfully.

I would say to masters and mistresses, in seeking for a servant *give a good measure of weight to the consideration of Christian character.* You may reasonably look for more faithful service from those having this qualification; and I would especially urge it in the interest of your children, with whom they will necessarily come much into contact, and over whom they will exercise an influence, which must be beneficially or mischievously powerful.

Be reasonable in your requirements. Remember that they have only the strength aud capacity of one person. There are many little things

* Gen. xxxv. 8. † Job xxxi. 13-15. ‡ Philemon, 11-14.

which you could do for yourselves; and especially there are many things which it would be well that your children should be accustomed to do for themselves or for you, rather than be continually calling on the servant for.

Be patient with them. Bear with their youth, their inexperience, and their previous disadvantages. Do your best to teach them, help them to overcome their deficiencies, and you may soon be rewarded by seeing them make pleasing and profitable progress.

"Be to her virtues very kind, be to her faults a little blind."

Consider well the consequences of their dismissal from your service without another place or a home, and the terrible danger to which they are thus exposed.

Encourage them to do well by an occasional word or token of approval. We all like a little commendation; it sweetens labour, and is a wonderful stimulus to efforts to please. And when they do well, encourage them still further and more substantially by increased remuneration or otherwise, according to circumstances. Let them feel that they are trusted, rather than suspected and watched; this will be an additional inducement to be faithful and devoted to your interests.

Speak calmly and *respectfully*, not harshly and imperiously. Do not think it beneath you to ask, instead of to command. Your requests will be obeyed more cheerfully than your orders. And when occasion arises for finding fault or reproving, let it be done with that self-possessed quiet dignity which is utterly opposed to angry scolding, ebullitions of temper, and noisy threatening. Do not wound their susceptibilities by causing them to feel, any more than the circumstances make it, that their position is servile or menial; endeavour rather to lessen or remove this feeling, that their pleasure in their work may be increased. On no account allow your children to presume on their position to be otherwise than respectful both in speech and in general behaviour towards them.

Be honest and conscientious in giving certificates of character, neither magnifying faults nor concealing them, moved neither by malice on the one hand, nor by partiality on the other. The power in your hands in this way is very great; see that you use it discreetly and justly, in the sight of God, and as responsible to Him.

Finally, *be examples to them*, that they may learn, not only from your oral teaching, but from the practical illustration which your life gives, the power of the religion of Jesus to subdue the will, restrain the temper, humanise the affections, and bring the whole being into subjection to him. Their eyes are upon you; let it be evident to them that you not only think upon, but also *do*, whatsoever things are true, honourable, just, pure, lovely, and of good report.*

P.S.—A few words, specially for servants, will conclude this series.

The Gospel the One Remedy.

By Rev. Oliver Flett, D.D.

THE Gospel is sometimes spoken of as if it were a part only of what is revealed in the Bible, the remainder being regarded as composed of general truths. The Gospel part, moreover, is represented as that which is to be preached to the class called "the unconverted," and the remainder the part to be preached to believers.

Two different ideals of preaching thus come to be entertained—the one

* Phil. iv. 8-9.

referring to what is called "Gospel preaching," the other, to what is known as "edifying the Church." One class of ministers are supposed to excel in the one direction; and another in the other. Such and such a one is said to be a good Gospel preacher, but not able to edify a Church. Another is said to be a good pastor, but a poor evangelist.

This way of speaking is so common, and so generally acquiesced in, that it may seem needless to call it in question. What every one believes must be true. The view, however, on which it rests is more of the nature of an assumption than of a thing proved. That the revelation given to us in the Bible is composed of two different kinds of truth—Gospel and General—is by no means manifest at first sight. Such a view is the result of inferences. But the question that arises is—are those inferences correct? An answer will be found in an examination of the grounds on which they rest. These may be regarded as mainly the following :—

1. The fact that there are other things in the Bible than direct utterances of the divine love and mercy to man. There is more, for example, in the Book of Genesis than the promises of deliverance and blessing for the race. There is an account of Creation. There is history—both of tribes and individuals; and there is prophecy. Are we, then, to look on these latter as free from any Gospel element? No enlightened reader will be prepared for this. On but a slight examination it will be found that the promises cannot be torn away from their connection without general mutilation. The first promise, for example, cannot be separated from the history that precedes it, without robbing it of its point and power to affect the mind. The promises are put before us on the page in such a way as to be understood and believed. They have historical and human surroundings, which serve to make them real and living to our apprehension. By virtue of this, those surroundings partake of the nature of the promises, and fall to be interpreted in this light. They help to illustrate and unfold the divine purpose of salvation, and are at one with the promises in respect to their Gospel character. And what is true of this first book of the Bible, is true less or more of all the rest. The spirit that animates them all, and makes them a unity, is the testimony which they bear towards Christ. Some portions, indeed, bear more striking testimony than others; but all have some share, however humble, in the great work of holding forth the truth regarding Jesus Christ as the Son of God and Saviour of the world. As "in a great house there are not only vessels of gold and of silver, but also of wood and of earth," so in the Bible there are passages of varying degrees of value and clearness, but all subserving the one great purpose of aiding the human mind to understand and love Him who is the Truth. The inference, therefore, that there are two kinds of truth revealed to us in the Bible, is by no means warranted. It rests on a very slender acquaintance with the meaning of the Scriptures, and betrays but a poor understanding and appreciation of the purpose of revelation. Sooner or later it will vanish from the mind of all true students of the word of God.

2. The fact that those who are believers on Christ are in a very real manner changed, and are in advance of those who are still in unbelief, has also been founded on by the advocates of the view under discussion. As there are admittedly two classes of hearers, why, it is asked, should there not be two kinds of truths addressed to them? The gospel, it is suggested, is for the one; the general truths of the Bible, for the other. So confidently is this view set forth that any demurrer raised against it is generally met with the remonstrance—"what, you would not surely preach the same things to the unconverted that you would to believers? You would ask the one class to believe on Christ, but the other have believed already." "I do not go to the church to hear the gospel," said a well meaning sort of a man in a conversation about ministers, "I go for an example to others." "Yes," broke in another, "I do not need to believe the Gospel; I have believed it already. What I need is to be taught the general truths of the Bible."

Now the mistake that lurks under this way of speaking arises from the want of a clear perception of the difference between believers and those who are yet in unbelief. That this difference is real is no right reason for holding that one kind of truth ought to be preached to the one class, and another to the other. It is possible that what is adapted for the one will in like manner be adapted for the other. Such a supposition is by no means strange. Pure air is good both for the healthy and the sick. Social well-being suits both rich and poor. It may be that the preaching that is best calculated to benefit believers, is also best calculated to benefit those who have not yet believed on Christ. That this is really the case seems evident from (1) a consideration of the nature of the truth given us in the Bible. That truth, as we have seen, is essentially one. It is, when rightly contemplated, the truth regarding Christ. What the true preacher really sees is Christ—Christ promised, Christ with us, Christ dying, rising, reigning, Christ coming to take us to Himself. As a preacher he can never get away from Christ who is to him the theme of all preaching, the object of all faith. Whatever be his audience, his one aim is to "preach Christ." Whatever his text, he will find some way of seeing Christ in it, and of holding Him forth as the one Saviour and Lord.

(2.) The same conclusion is evidenced in the fact that in proportion as Christ is preached all classes of hearers are benefited. If the careless see something in Christ they never saw before, and as a consequence are led to love Him and accept of Him as their Saviour, believers also, from the same vision of Him, obtain fresh insight and are led to love Him more and to trust in Him with increased assurance. It is not that there is one view of Christ that is fitted to enable people to believe on Him at first, and another that is fitted to enable those who have believed to remain faithful to Him. As it is the one Christ that is believed on and served from beginning to end, so any view of Him that is truly seen, is fitted to help either at the beginning or middle or end of the Christian life. That life all through is a unity, and is fed and sustained out of the same fountain. It has often been noted how like a Christian's experience is at the end to what it was at the beginning. Said a good man at the end of a long life of labour in the Gospel, "This I know, I am a great sinner, but Christ is a great Saviour." The saying of another is well known, "This is a faithful saying aad worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

It has been said that at the close of life we return to the point from which we started—when we first believed on Christ. But this is not correct. We rather see clearly what, for a time, may have been, in the whirl of life, but dimly perceived by us. The difference is not in the things regarding Christ which we see, but in the clearness and fullness in which, in the near view of eternity, they come to be viewed by us. The Christ that once we saw as if afar off, and through it may be distorted mediums, now draws near, and we begin to see Him as He is. It is this vision of Christ that is precious, not only to the Christian at the close of life, but to those also who are only beginning to trust in Him.

3. The conclusion is rendered still more evident, when it is considered that Christ is not a mere name which, once learned, we may pass from, and leave behind as a thing that is finished. He is rather a Friend whom having once met, we continue to love and cling to for ever. Having believed on Him, we grow up into Him in all things. He is the measure of our knowledge, our faith, our growth, our hope, our all. Apart from Him there is nothing vital in any putting of Bible truth, or anything that can benefit either saint or sinner. Whereas a truth, however simple, in which He is held forth, is charged with blessing to both.

The popular conception, then, is not correct, that a man can be a good Gospel preacher and yet not able to edify a church; or able to edify a church

but not able to preach the Gospel. It is one of those fallacies which somehow creep in and obtain a footing unchallenged. And it is by no means a harmless one. Originating in a mistaken and superficial view of Bible truth, it is essentially misleading and weakening in its tendency. It fosters an erroneous estimate both of the Gospel and of the Christian life. It tends to foster the belief that the Gospel is a fractional and limited thing, which can be fully comprehended in a few sentences, and so left behind; and that the aim of the Christian is not so much to continue to grow up into Christ, as to learn about general Bible truths. It also tends to create a false standard of preaching. Under its influence the idea is entertained that a preacher who shows incapacity as the minister of a church, may nevertheless be successful outside as an "evangelist, or itinerant preacher." "He cannot edify a church," it is said, "but he can preach the Gospel to the unconverted." A greater delusion can scarcely be entertained; and a greater mistake can scarcely be made than to act on it.

This is no mere matter of theory. It is amply verified in experience. Take the men who are successful in building up churches, and it will be found that they are successful at the same time in adding to the membership of the churches to which they minister. Churches, indeed, can scarcely be built up without having their membership increased. Take the men who fail, and you find that they fail in both directions. Men of this type are sometimes loosed from the pastorate, and set to the work of what is called "evangelising." But, though their work, being spread over a wider field, is not so easily measured as in a particular church, their failure is just as real. It cannot be otherwise. Their first failure showed that they were not possessed of sufficient insight and power to understand and speak forth the truth of God. Their estimate of the Gospel is flimsy and superficial in the extreme. It can be put, they tell you, in a nutshell—in the form of a few cut and dry statements which they can press into every sermon. Is it any wonder that their preaching should share in the fortunes of the seed that fell on stony ground—create a little surface excitement for a time and then wither away?

Not after this fashion did the Apostles speak and act in their preaching. The glimpses we have of Paul show us a man standing awed before the greatness and the majesty of the truth he sought to make known to his hearers. "Unto me," he says writing to the Ephesian Christians, " . . . is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now, unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: in whom we have boldness and access, with confidence by the faith of Him." This, it is to be remembered, is his account of the way in which he preached to the idolatrous peoples whom he visited in Gentile lands. And it would be difficult to recognise any difference between it and the way in which he wrote to believers. But we are not left to inferences on this point; for he has put on record the great principle according to which his procedure was regulated. Speaking of the way in which he acted when he came first to Corinth, he says—"I determined not to know anything among you, save Jesus Christ and Him crucified." That he kept by this resolution, not only his sermons, but his letters testify.

It is therefore plain that wherever the superficial view of the Gospel, represented in the phrase "simple Gospel," came from, it was not from the pages of the New Testament; and not being derived from that one and only inspired source, the sooner it is allowed to fade away the better for the interests of Gospel truth both in the Church and in the world. Like other unscriptural views, it cannot bear the light that comes to us directly from the word of God; and so before the shining of that light it is destined to vanish away.

How to Win Souls for Christ.

By Mr. John Walcot.

A paper read at a conference of the Baptist Union, held in Dundee, April 5, 1883.

IN the kingdom of evil, there is a soul-winning work carried on which is destructive. We see it in the conduct of those who employ their gifts to allure others from everything good to everything bad; who, as those who have in them the spirit of the evil one, exert their energy to secure companionship in sin, and in the ruin to which it leads; this deadly work is always going on around us, and exhibits the character of man in its basest form.

I need not state, that this is not the "soul-winning" about which we are to confer together; but "a soul-winning" which is distinctly Christian in its character—*the work of winning souls for Christ*, which consists in inducing men to accept Christ as their Saviour, and to surrender themselves to Christ as their Lord. Everything that falls short of this, however good in itself, and however nearly it may approach it, is insufficient. The soul of a man is not actually "won," until his judgment, affections, conscience, and will are brought into willing subjection to Christ.

To attempt and to accomplish this work, are some of the highest exercises in which the true Christian can engage, and those by which he may obtain the noblest prize Christ can receive, as the reward of his agony and death. This work is a great ideal, one that benefits the soul which cherishes it. It is a solemn obligation, one that cannot be neglected, without committing sin. It is an exalted privilege, one towards the enjoyment of which, our purest desires impel us. May we not also say, it is a divine art, for it must be pursued with plan and purpose, and to it must be devoted the accumulating fruits of experience; only by such means, can we make progress, and become efficient in this work. There are divine laws relating to the prize to be gained, and to the means of gaining it, which require to be known and obeyed, and that these laws are known and obeyed by the soul-winner seems implied in the words of Scripture, "He that winneth souls is wise."

The subject we are to consider suggests the idea of difficulty: the work of soul-winning has gone on for centuries: many of us have been engaged in it for years, and yet we are to-day discussing the question, "How may souls be won?" Our experiences have not yet perfectly answered this question. Every day we live, we realise more fully the magnitude of the work, and our own personal inadequacy to perform it; this knowledge grows out of our success as well as out of our failures. We know many who excel in this great work; and I may assume that their work is to us a great joy. Some of them move in the dazzling light of fame; others toil and gather in their sheaves in comparative obscurity, and the successes of both classes afford us encouragement. We cherish convictions respecting the grace and might of the Holy Ghost, which keep despair out of our hearts, and make us dream of a splendid future, and yet how often does the anxious cry escape our lips "Lord why cannot *we* do this?"

Now and then we succeed in getting hold of those whose religious instruction and training have, under God, prepared them to receive His truth, but do we not much more frequently fail? When we go forth into the world, and stand before the rock like embodied forms of evil, which everywhere exist, do we not sometimes stagger in conscious weakness and helpfulness? Worldliness, intellectual pride, scepticism, impurity, and intemperance, present themselves in forms of strength and resistance, which often make us fear, that nothing we can do will avail. Few persons can seriously have

attempted to win the souls of those identified with these evils without sometimes meeting with replies which almost paralysed their efforts! When speaking of the great salvation, and pressing its claims, some of you must have heard "the contemptuous response." What, do you believe that trash? or, the more common response of anger, "that is my business, not yours," or, the occasional singing response of levity, "There is time enough for that, says I." Experiences of this kind are not strange to the earnest Christian worker, they sometimes sorely try his faith and zeal, and the remembrance of them to-day, may help to deepen our interest in the question, "How may we win these souls for Christ."

There are some general considerations bearing on this state of mind which never ought to be forgotten. We refer to them, not to induce or excuse neglect; not as a palliative for spiritual feebleness and incapacity and unfaithfulness, but that the light of truth may guide and comfort the sincere and faithful. The ingathering of souls involves many different operations; and the operations suited to one soul, are often not suited to another. As there are many divine operations, so there are many divine gifts. One soweth and another reapeth. All are fitted to do something, but, as a rule, all are not fitted to do everything; fidelity does not consist in attempting something for which we are not fitted, or occupying a post to which we are not called, but in doing that for which we are fitted and serving where the Lord appoints. Some are specially fitted to be directed by others. Some to exert influence over others; ploughing and sowing are as necessary and valuable labours as reaping, and if it is to these we are called, rather than the latter, let us not complain of God or envy others, but be faithful and zealous in our calling—that will be well-pleasing to God and secure His blessing; it may be, His blessing will consist in preparing us to enjoy the fruits of reaping as well as the toil of sowing. Let us, however, never forget that he who succeeds in one department practically shares in the blessedness of success in every other. The mutual dependence of the workers in every department is so strong, that no one apart from the others is perfect.

If we now turn our attention to the question, "How may we win souls for Christ" or, to put it in another form, What are the conditions and means of success in this great work? there is one reply, which from its importance, demands notice at the very onset, it is this, "The heart must be set upon doing it," the sympathy for it enlisted, and the energy to it directed, must together amount to a holy enthusiasm, a godly passion. This is perhaps the one thing above all others we learn, by a careful study of the lives and works of those men who have succeeded most in this work, they belong to many ages and to many circles, but the eager heart pursuit of this work characterises them all. Dundee has supplied a glorious example of this, in the work of the late Robert M'Cheyne; whether toiling at home, or travelling abroad; in sickness or in health, this one thing be never forgot or neglected. He travailed in birth for souls, and in this respect was a faithful successor of the Apostle, and a worthy representative of a great host who have possessed the Apostle's spirit; these men all possessed a strongly sympathethic nature; so strong that not only the wants and sorrows, but the sins of their fellow-men became theirs; as by a law of inward necessity they became their brother's keeper; and could find no rest day or night, till the sin-burdened soul found forgiveness and safety at the cross of Christ. The possession of this spirit by us would enable us practically to solve the questions we are considering, and secure to our Churches the better times we long for. In it we shall secure the inventiveness and self-denial which will lead to the adoption of means suitable to the gifts possessed and to the end sought. Perhaps, too, the chief justification for the use of certain means that some of us would shrink from employing, is to be found in this, that they are the natural expression of the peculiar gift possessed; work if done at all has to be done by such workers in their own way.

To many present the mention of this one thing may be sufficient, perhaps, it suggests the one deficiency, and by prayerful regard to it they may rise to a fuller joy and a holier work in soul-winning.

But this one thing implies and involves many other things, and for the sake of those who are younger and less experienced reference to these is necessary.

1st. The recognition of sin as a great evil.

There would be no need for any effort to win souls if they were all innocent or all saved. The need grows out of their condition as alienated from the life of God, and as neglectors of the great salvation.

No one will ever make any serious effort to win souls who is blind to the evil of wrong doing, and to the depraved condition of heart from which it springs. Indifference and levity in regard to sin, imagining it has no power to defile and ruin, will produce a similar result. A clear view of the exceeding sinfulness of sin, as that which God hates and condemns, lies at the very root of Christian work, as well as of Christian theology. If our compassionf or the sinner, make us insensible to the evil of his sin, there is somedefective in it.

2nd. The possession of a renewed heart.

To be born again, to become new creatures in Christ Jesus, to become in heart and life Christ-like, are preliminary necessities for this work of soul-winning. The labour of unconverted and unsaved men has been a reproach to the church, and a laughing stock to the world: success under such conditions is well nigh impossible. We should be "prizes won for Christ before we presume to go forth in His name to win others."

It will also be of immense practical value to those engaging in this work, if having been won, they are able gratefully and joyously to acknowledge it. That is not true humility which conceals from our hearts what God hath done for our souls. A definite faith in the reality of our own salvation is closely connected with earnestness in seeking the salvation of others. In this, as in many other things, they have the joy of the Lord and find that the joy of the Lord is our strength. All other things being equal, the Christian worker, who joyfully realises that he has obtained mercy, has immense advantages over the one who does not.

But if the existence and recognition of spiritual life are necessary, the maintenance and growth of it are equally so. In practice, are well as in theory, we need to be dead unto sin and alive unto God. Our strength for soul-winning is developed just in proportion as we are able to live above suspicion in regard to prevailing evils, and to command respect for possessing all the higher virtues of the Christian life. As in nature, there are some substances which in relation to electricity "are conducting media," so in the kingdom of grace, there are some persons who have power to transmit the influence of Christ to others, and this power they possess by virtue of their oneness with Him, and their likeness to Him.

Do not suppose you must wait till you become mature and experienced Christians before engaging in soul-winning work. That would be a fatal mistake. For we can only reach that eminence by exercise in that work. It is in the effort to impart to others what we have received, that we increase our own possessions. All the finer faculties and susceptibilities of the new-born soul are preserved and strengthened by exercise, and by no exercise more effectually than that of endeavouring to win men from sin to Christ.

3rd. Skilful use of the divine word.

In fighting against the evil that is in the world we must employ the means prepared and appointed by God. The sword of the spirit "is the word of God, and that to the Christian worker is as essential as the breast-plate of righteousness. We have no right to expect success in the effort to win souls, if we do not freely use the truth as it is in Jesus.

Rome is a soul-winner, but she wins for Rome, not for Christ. Her aim is to make churchmen, not to make them truth-loving and truth-acting disciples,

of Christ; and this she never will be able to do till she gives the word of life to the people. Some workers outside of Rome need to ponder this truth, they substitute for the gospel something which conceals it and bewilders men. This is a spiritual mania, which leads the soul to disregard the wisdom of Christ, who said, "Go into all the world and preach the Gospel to every creature."

We do not mean that our talking is to consist of a monotonous repetition of certain truths and sentences; that would be unwise and injurious, if possible. We do not all see truth from the same stand-point or with the same capacity to understand it. Our business is not to speak out in a parrot fashion what we have heard from others, but to speak of that which we have heard, and seen, and experienced of the word of life, and speak of it in a simple and natural manner. The glad tidings of salvation can be declared with equal clearness by men, whose gifts widely differ, but whose experience of the truth of Christ is practically the same. Nothing can excuse neglect of the Gospel by the Christian worker, nor can he succeed in winning souls, if he substitute anything else for it.

I have known many who have excelled in this great work. Some men, and some women, some Armenian and some Calvanistic, some ignorant and some learned, some course and some refined, some young and some old, but I have never known any one excel or even succeed in this work whose teaching and effort were not leavened by evangelical truth. Those who consecrate their gifts to set forth every truth, excepting the one truth which is the power of God unto salvation, will never have their heart-longings to do good fulfilled till they learn to set forth Christ clearly as an all-sufficient Saviour; the light and inspiration of the cross must glow in our teachings if we would win souls.

4th. Plain and faithful speaking.

Words that corruscate with mystery and learning are often correct, and from a scholar's point of view beautiful, but from a practical Christian standpoint they are not attractive. The soul of man cannot be reached by language which it does not understand. If we would arrest attention and awaken interest we must use words which will convey a clear and delightful meaning. Plain speaking is almost as important as true speaking. The late Rev. Baptist Noel designedly and successfully practised this art. With all his culture and learning he made an unceasing effort to select words which the most unlettered could understand and which would not be offensive to the intellectual. This was one of the secrets of his great usefulness and deserves the consideration of all who would do good to their fellow-men.

5th. The constant exercise of kindness.

The Cross of Christ is the "world's" magnet, because it embodies and reveals "kindness" which could not be checked by suffering or death. So kindness in the Christian worker becomes a magnetic power by which he attracts and wins the souls of men. Possibly the world's conversion waits for the larger kindness of the Church. Men outside the Church have little faith in Christian men whose kindness is powerless, and no faith in that work which does not spring from a loving heart; kindness in the Christian worker is a priceless treasure; it has enabled great things to be done, and will enable greater to be achieved. Let us, therefore, cherish and exercise it. Let us be kind—always, in all things, and to all persons. Especially let us be kind to those we would save from sin. If they are degraded and unworthy let our kindness the more abound. Depend on it, if we walk in the love of God and in the love of renewed hearts, "we shall have power to win souls."

6ht. Concentrated efforts on individuals.

It is comparatively an easy thing to address a multitude, especially when the habit of doing so has been formed. In doing this we cast abroad the

good seed of the kingdom; we draw the bow of truth, and send forth its arrows at a venture.

To concentrate effort upon individuals is a more difficult and delicate task, and requires greater wisdom and courage. In it, we strive to deposit the good seed in a chosen spot, and to induce a single traveller to accompany us on the journey to Heaven.

There is, no doubt, a power in personal appeal, which is not in anything else. I believe much good is done by this means which is never revealed to us. We are often indebted to it in our Church life, without being made conscious that we are—but we do not reap a thousandth part of the fruit from such effort, that we ought to do; one thing however it must be free from, if it produce the results of which it is capable, that is, the spirit of conceit and conscious importance. It needs to be done vigorously and wisely, but must be done in humility. It cannot be effectually done by a slavish repetition of the same, or a similar question to every individual; this will repel instead of attract, and frustrate the end we have in view instead of advancing it. In this work we need all the finer and deeper qualities of our being to be in full exercise. Time and place and manner and words deserve consideration. There is scope in it not only for the exercise of holy skill, but sometimes of holy restraint. He who engages in it in the strength and love of God will have the joy of discovering hearts panting for the truth, as well as the sorrow of discovering those who are full of enmity to it.

How much may depend on a single word; a word fitly spoken may lead a sinner to Christ and to save a soul from death. In this way we may turn many to righteousness and shine as the stars for ever and ever. All the resources of the exalted Saviour and of the Holy Spirit are available for our use. In reference to these blessings as well as others, the words, "Ask and ye shall receive" come to us from the lips of Christ with all the force of his affection and of his authority. To neglect prayer in this great work would be to assume our own sufficiency and to dishonour Christ. Apart from Him we are nothing and can do nothing—"we may do all things, even this great thing" of saving souls from death by Christ strengthening us—therefore prayer is a necessity. Special, earnest, persevering prayer must originate, accompany, and sustain every effort we make, then shall we know that though we go forth weeping, we shall "bring sheaves with us." Who then will hold himself back from this work? Who will not gird himself anew for it, and henceforth be steadfast and unmovable in it.

Spring Meetings in Dundee.

THE annual spring conference in connection with the Baptist Union of Scotland opened in Dundee on the 4th April. At five o'clock a reception meeting took place in the Baptist Church, Long Wynd, and, at a quarter to six, a meeting, under the auspices of the Scottish Baptist Union Total Abstinence Society, was held in the same place.

The following occupied the platform:—Rev. William Grant, President of the Society; Revs. A. Urquhart, Kirkcaldy, H. E. Crofts, Kelso, W. Tulloch, Elgin; Provost Paterson, St. Andrews, Robert Lockhart, Esq., Edinburgh; Mr. J. W. Johnston, Treasurer, and Rev. A. Wylie, M.A., Secretary.

In the unexpected absence of Provost Moncur, Mr. Grant proposed that Provost Paterson of St. Andrews should take the chair, the meeting being constituted by Mr. Tulloch.

The CHAIRMAN said it was something new for him to preside at such a gathering. He had come out in the new character of a temperance reformer. Lately at a large public meeting in St. Andrews, to inaugurate a Temperance

Society, he had set the example to his constituents of publicly signing the pledge. He advocated temperance on physiological grounds, and said there was far more in facts than in arguments. For example, we must show society that alcohol was not good in any form for a body in health, was not a food, that it did not impart strength, and that the apparent warmth it produced quickly passed off, without imparting any lasting benefit. Prejudice was the fortress they had to attack, and he thought that could be duly done successfully by propagating the views he had indicated.

Rev. J. URQUHART, Kirkcaldy, speaking of the relation of the temperance cause to the Church, referred to one or two of the objections made to the total abstinence position. It was said that people were asked to sign away their liberty. He said surely this could not be seriously advanced because we cannot join or take part in any of the organisations of the Church, or any Society whatever, without a similar objection being raised. Then some people thought that St. Paul's recommendation to Timothy was conclusive evidence in favour of the moderate use of wine, and opposed to total abstinence. But Mr. Urquhart thought that the young brother referred to must have been a total abstainer, or he would not have required such advice as the Apostle gave him, at the same time he would not much object if the recommendation was only carried out to the letter, "*a little for thine often infirmities.*" The temperance cause was a work in which the Church could engage with peculiar fitness, as it was the function of the Church to shepherd as well as bring in, and if the whole Christian Church was to take the matter in hand, the traffic could not live a fortnight.

Rev. H. E. CROFTS, of Kelso, said we had much reason to rejoice that our cause was now a popular one. Like most other movements, it had passed through the stages of bigotry and toleration, and it had reached the one of success and popularity. If the temperance cause progressed in the next ten years as it had in the past two, there would be, he said, so few publicans to treat with, that the vexed question of compensation would be a very easy one. In conclusion, he appealed to those who *had not yet given up their liberty*," and said if they did not need to give it up for their own sakes, yet for the sake of others let them do it.

Rev. William Grant shortly addressed the meeting. The Secretary urged the claims of the Secretary upon those present, and intimated that he would be glad to send a copy of the Report to any member who had not received one already. Mr. Lockhart moved votes of thanks to the Chairman and the speakers. The chapel is seated for 400, and about half that number were present, among whom were Rev. Dr. Landels, Revs. M'Lellan and Haig of Edinburgh; Clark, Leith; Grant, Munro, and Rollo, Glasgow; Yuille, Stirling; Forbes, Alloa; Chambers and Grant, Perth; Downie, Forfar; Hagen, Dunfermline; Millar, Coatbridge, and others. Altogether it was one of the most successful and encouraging meetings of our Society.

SERMON.

In the evening Dr. Landels preached in the large hall of the Young Men's Christian Association Rooms, which was well filled. Taking the text from Acts xxviii. 11—14, the preacher called attention at the outset to the change that has been made in the social and material condition of the people of that locality, while the natural features of the coast and country remain comparitively unchanged from what they were in the Apostle's day.

1. *The small beginnings from which great things spring.*

2. *Things which appear most unfavourable often prove most conducive to the progress of the Gospel.*

Next note that

3. *The Gospel exerts the most commanding influence and achieves the greatest triumphs when presented in its greatest purity and simplicity.*

It appealed to no inferior motives. The most favourable circumstances in which to preach the Gospel are those in which there is nothing to

nduce men to receive the Gospel but the Gospel itself. You may have to lament the fewness of its adherents, but one genuine convert to Christianity is worth more than ten or one hundred of those who are actuated by inferior motives; and in the long run your success will immeasurably surpass theirs. Nor can we rightly present the Gospel to men except on the high ground it takes with reference to them. It represents them as rebels; it does not present itself as a candidate for their patronage or approval. "But may we not make the Gospel attractive?" Certainly; but wherein should its attractiveness be found but in the fact that it proclaims pardon for condemned sinners—the Divine love to those who are God's enemies? Is it not an insult to the Gospel to suppose that, in addition, you must employ artifices to induce men to accept it? "But what if they do not listen?" What then? Is not the Gospel meant to test men's character as well as to save men's souls? Let the preacher affectionately urge men to accept the Gospel, becoming all things to all men that he may gain some; but never let him lower or neutralize the Gospel for that end, for that would be to frustrate the great purpose at which it aims. And if men do not believe—"he that believeth not is condemned already." May God deliver His Church from the degradations and entanglements that surround her to-day; and may all who preach His Gospel do so as His ambassadors and the messengers of Christ!

PRAYER MEETING.

The session was resumed by a prayer-meeting at a quarter to ten on Thursday morning. Rev. J. M'Lellan, of Edinburgh, occupied the chair.

CONFERENCE ON SOUL WINNING.

In the afternoon a conference was held on the subject of "How to Win Souls, and Hindrances to Soul Winning." The president occupied the chair. The first part of the subject was introduced by Mr. J. Walcot, of Edinburgh, who read the paper on "How to win Souls" which is found on page 110.

After the reading of the paper the meeting was declared open, and the following brethren took part in the conference—viz., Messrs. Ramsay and Lockhart; Revs. A. Munro and P. J. Rollo, of Glasgow; Revs. J. M'Lellan and A. Wylie, of Edinburgh; Mr. Millar, of Coatbridge; Mr. Milne, of Newport; Mr. Bruce, of Fraserburgh; Rev. D. Lewis, of Peterhead; Mr. M'Ilvain, of Greenock; Mr. Anderson, of Dundee, and Rev. W. Grant, of Edinburgh, who spoke towards the close of the conference on the second part of the subject, "Hindrances to Soul Winning." These were chiefly the inconsistency of professing Christians; unbelief; the absence of an overmastering conviction that sinners without Christ are eternally lost; and the lack of a strong Christ-like passion for saving souls. After praise and a few words from the chairman, the conference, which lasted fully two hours, was brought to a close.

PUBLIC SOIREE.

In the evening a public soiree was held in the hall of the Young Men's Christian Association buildings, which was crowded. The president, Rev. W. Tulloch, occuped the chair. Prayer was offered by the Rev. J. Urquhart, of Kirkcaldy. The speakers for the occasion were Rev. J. Crouch, of Paisley; Mr. J. Crichton, of Aberdeen; and Rev. W. W. Sidey, of Cupar Fife, After tea, the chairman in his opening remarks said they were met in connection with the Baptist Union of Scotland. Our interpretation of the Lord's commission gives us our distinctive character. We hold to the principle of personal and spiritual religion—faith before baptism: union with Christ before church fellowship. There are two things, however, in which we agree with others in their interpretation of Christ's words—as to the duty of preaching the Gospel to every creature; and as to the necessity of the Divine agency. We are like the disciples of Christ between His resurrection and the Day of Pentecost—waiting for the descent and baptism of that Spirit which alone can qualify us for the work of God in the world.

Rev. J. CROUCH, of Paisley, spoke on "The Sphere and Range of Baptist Co-operation with other Denominations." The first sphere referred to was that of politics. As Christians our political action must be primarily for Christ. We, as Baptists, have never been State-Churchmen; and while we must maintain our testimony to the spirituality and independence of the church, we are glad to co-operate with brethren in other churches who, with more or less discernment, are working for the same ends. We can co-operate also in the sphere of social reform. In this connection special reference was made to the fact that there is a growing conviction among the churches in the interests of temperance. Evangelistic effort also presents a wide sphere for co-operation. After dwelling upon the extent of this co-operation, Mr. Crouch concluded by suggesting a united communion service similar to that which is observed at such gatherings among our brethren in England.

Mr. CRICHTON, of Aberdeen, then briefly addressed the meeting, pointing out the grounds on which we ought to abide by our own church in spite of the temptations sometimes presented to go elsewhere. He advocated a deeper study of the Scriptures by members of the church, and also recommended fuller Bible exposition from the pulpit. The Rev. W. W. Sidey, of Cupar Fife, said the Baptists were usually represented as few in number, poor in resources, and weak in influence. They were always being reminded of this by their neighbours. In looking into a church history recently, he found that all the writer had to say about their own denomination had been compressed into a single line—"The Baptists also have several congregations." The number is slowly but surely increasing. We are as Benjamin among the tribes. Nevertheless, although we stand alone, we stand forth in rebuke of all the other tribes and say, "Brethren, you are wrong: you have departed to your hurt from the law of our King; repent and be baptised every one of you." He then proceeded to ask how, being small, we may become mighty. In the first place, we must have conviction. Our strength has lain very much in the intelligent principle which has held and guided our people. In Scotland almost nothing else will make a man a Baptist. We also need loyal consistency. We must have faith—not in numbers, but in God. If there is a future for us in Scotland it is because it is written, "Them that honour Me I will honour."

Towards the close of the meeting the Secretary of the Union expressed the thanks of the pastors and delegates to the friends in Dundee for their hospitality, and proposed a vote of thanks also to the local committee who had charge of the arrangements.

Mr. WALCOT, of Edinburgh, in seconding the motion, expressed regret at the absence of the pastor of Long Wynd Church, Rev. C. S. Macalpine, on account of illness, and hoped he would soon be restored to his people, and enjoy health and prosperity in his work. The Rev. W. Grant, of Edinburgh, concluded with prayer.

Intelligence.

THE BAPTIST HOME MISSIONARY SOCIETY.—Dr. Macnair, Secretary of the Baptist Home Missionary Society, requests us to say that he is leaving Leith, and that his address from this date will be 38 Finnart Street, Greenock, to which communications relating to the business of the Society should now be addressed.

BAPTISM OF A PRESBYTERIAN MINISTER.—The Rev. Thomas C. Gilmour, B.A., of the Irish Presbyterian Church, was baptised on the 25th ult., in Bristo-place Chapel, Edinburgh, by the Rev. William Grant, and has since become a member of the church worshipping there. The ordinance was witnessed by a crowded congregation, many persons having had to stand in the passages

throughout the service. The occasion was rendered the more interesting by an address on Baptism being delivered by the candidate. Having mentioned the circumstances which had led him to examine his position, he dealt with the subject historically, and showed how recent was the exclusion of immersion from the so-called baptism of both Pretestant and Roman Churches. Not tho least conclusive of his arguments against the baptism of infants was one drawn from the biographies of the early fathers, such as Gregory Nazianzen, Chrysostom, Jerome, Ambrose, and Augustine, who were not baptised until they had reached the years of judgment, though they were children of Christian parents. Mr. Gilmour is B.A. of the Royal University, and for nine years was a licentiate of the Presbyterian Church of Ireland, during seven of which he was missionary to the Jews at Hamburg. The cause of his leaving the ministry of that Church was the refusal of the Board of Missions to allow him to baptise by immersion two converted Jews (one of whom was strongly desirous of it, and the other readily assenting), notwithstanding that it is sanctioned by the Westminster Confession. No less than eight of the Rev. Mr. Gilmour's relatives are connected with the ministry of the Church he has left.

THE EDUCATIONAL QUESTION.—A meeting which is likely to have important results in the denomination, was held on Friday, 20th inst., in the Christian Institute, Clasgow. It was composed of friends who had taken a leading part in the work of ministerial education under the auspices of the Union. Mr. Thomas Coats of Ferguslie, presided, and there was a good attendance, most of those who had mainly supported the work in the past being either present or represented by letter. The object in view was to consider what should be done to continue the work on the lines which had been followed up till last annual meeting of the Union, when by a vote held to be unconstitutional, a retrograde course had been entered upon. At the beginning of the winter session, measures had been taken for maintaining the continuity of the work, and the students who had preferred to abide by the original ground on which they had been received at first, had been studying under the arrangements then in force in the Union. This was approved by the meeting, and it was agreed to take up the work at this point and arrange for its continuance—outside the Union. For this purpose a draft scheme was provisionally accepted, and a committee appointed, with Thomas Coats, Esq., Paisley, as chairman; James Wilson, Esq., Bantaskine, treasurer; Rev. P. J. Rollo, secretary; and Rev. Oliver Flett, D.D., Rev. Alex. Wylie, M.A., and Rev. Jervis Coats, M.A., as theological teachers. A subcommittee was also appointed for the purpose of revising the draft scheme and reporting after the next annual meetings of the Union. A social Meeting was afterwards held with the students, when several friends gave addresses appropriate to the occasion and congratulated the students on the good positions which for the most part they had taken in their respective classes in the university. Both meetings were pleasant and harmonious, and gave promise of a very happy solution ultimately of the education question.—In connection with the above, it may be mentioned that in the university examinations for degrees at the close of the session just ended, three of the students passed—viz:—in chemistry and in geology for the degree of Bachelor of Science, Mr. G. M. M'Elwee, M.A., who also was second in geology with certificate of merit, and *proxime accessit* for the Ralph Wood prize in mineralogy; in the department of philosophy, for the M.A. degree, Mr. R. Bennie, who also obtained a prize in the moral philosophy class; and Mr. A. M. Beattie. The Theological Session will commence on the 8th May, at 9 a.m., in the Christian Institute, Glasgow.

ALLOA.—A social tea meeting of the Bible Class and choir connected with the Church, was held on the 6th of April, the pastor, Rev. F. Forbes, presiding. After tea, Mr. Alex. M'Geachan on behalf of the class and choir, presented Mr. Forbes with a marble timepiece, as a mark of esteem and appreciation of his services as their teacher. He referred to the unwearied and faithful labours of their pastor in connection with the Bible Class, bearing testimony to the benefits derived from it, and concluded by urging the young people in the church and congregation to attend it. Mr. Forbes suitably replied, tendering his cordial thanks to the donors generally, and Mr. M'Geachan specially, for their handsome and lasting testimonial. A choice selection of solos and quartettes was given, interspersed with interesting and instructive addresses, making the evening altogether very enjoyable. The timepiece is of artistic design and bears the following inscription.

"Presented to the Rev. F. Forbes, as a mark of esteem, by the Bible Class and Choir, of the Baptist Church, Alloa, April the 6th 1883."

ARBROATH.—The annual soiree was held in the Public Hall, on Tuesday evening, March 27th—the Rev. J. W. Campbell, the pastor, presiding. The attendance was so large that many persons had difficulty in finding seats, the hall, including the gallery, being crowded. The platform and tea-tables were decorated with flowers and plants. After tea the Chairman congratulated those who had wrought so energetically for the success of this soiree. They deserved all praise, but he thought the meeting they had that evening was in itself sufficient reward for the labours they had put forth. Then he had to thank those who had so liberally assisted to defray the expenses of the meeting. On account of that kindness he expected they would be able to utilise nearly all the proceeds of the soiree towards the extinction of the debt which they had incurred in church alterations. In regard to their church work during the past year they had every reason to be satisfied; numerically they had made great progress, and their congregations had considerably improved. He took that opportunity of thanking those friends who had cheered them by their presence from Sabbath to Sabbath. Last year, when he stood on that platform for the first time, he asked for the co-operation of his people, and he was glad to say that that co-operation had been extended to him; he had not been fighting the battle alone. Besides the weekly prayer meeting they had a Sunday school in a thriving condition, a Tract Society, a Band of Hope, and a church which was in itself a Gospel Temperance Union. Although conscious of many failures, he had not met with an unkind act or an unkind word at the hands of his congregation during the time he had been amongst them. He trusted that they would go on in the future as successfully as they had done in the past. Addresses were then delivered by the Revs. J. P. Lilley, Knox's Church; Murray, Princes Street Church; Frank Mudie, High Street Free Church. During the evening the choir, led by Mr. Leslie and accompanied on the piano by Miss Cumming, contributed excellent music, while solos and a duet were sung by Mrs. Campbell, Miss Suttie, Miss Roberts and Miss Duncan, and Messrs. Mackay and Neare. The usual votes of thanks were passed.

EDINBURGH. — DUNCAN STREET.—Anniversary Sermons were preached on the 8th ult., in the morning, by Rev. J. P. Clark, M.A., Leith, and in the evening by Rev. O. D. Campbell, M.A., Edinburgh. On the following Monday evening, the annual congregational soiree was held in the School-room—Rev. J. M'Lellan, pastor, presiding. There was a large attendance. The Chairman, in opening the proceedings, expressed his thankfulness for all the goodness and the mercy which, as a church, they had experienced at the hand of God during the past year. He, then, went on to speak about two great practical problems which the Christian Church was called upon, in our day, to solve. On the one hand, there were those who had constituted the lower stratum of Society; and who were living in vast numbers merely animal lives, or worse. Various agencies were at work with a view ostensibly to their evangelisation; but he was sorry to say that in some instances the methods adopted were such as pandered to the modern craving for sensationalism, and, in consequence, as tended to travesty Christianity. On the other hand, there were the well-educated middle and higher classes, who were rapidly lapsing into sheer scepticism. With them, the Christian Church, generally speaking, did not, at the present moment, concern itself at all. Indeed, any attempt on the part of preachers to reach educated sceptics was resented by the bulk of church members. They said that they came to the place of worship to have their own souls fed with the bread of life, and not to listen to the discussion of matters which might greatly disturb their peace and comfort. For waifs and strays—for harlots, drunkards, and thieves, such people professed profound compassion; but for sceptics they had nothing but bitter sneers. Mr. M'Lellan gave it as his opinion that the church, in thus acting, was, so far forth, abdicating the function for which she existed upon earth. Education was rapidly spreading, and the press was now doing what ought to be done by the preacher, *i.e.*, it took up and discussed the living questions of the day with perfect freedom. Let the present state of things but go on for a few years longer and intelligent men, who sincerely longed for light and guidance would, in increasing numbers, cease to frequent our places of worship. Addresses were subsequently delivered by Dr. Adamson; Rev. Wm. Grant; Rev. O. D. Campbell, M.A.; Rev. A. Wylie, M.A.; Coun-

cillor Walcot, and Mr. Job Bone. Several pieces of sacred music were rendered by the choir, under the leadership of Mr. T. J. Bone. At the close, Mr. Cruickshank proposed votes of thanks to the speakers, to the choir, and to the ladies who had provided the tea.

EDINBURGH.—CHARLOTTE CHAPEL.—The closing meeting of the Bible Class was held on Tuesday evening, the 10th ult., in the chapel. After a service of tea, Mr. Stewart in the name of the members of the class presented to the pastor a handsome walnut writing case as a token of their affection and appreciation of the interesting and profitable session which had just closed. After a suitable reply, Mr. Campbell delivered a lecture on the life and works of Frances Ridley Havergall.

GLASGOW. — NORTH FREDERICK STREET.—The Rev. John Urquhart, of Kirkcaldy, has received and accepted a cordial invitation to the pastorate, and will enter upon his labours towards the close of the present month.

GLASGOW.—JOHN KNOX STREET.—The annual soiree in connection with the evangelistic meeting, was held on Thursday night, March 22, Rev. P. J. Rollo in the chair. It appeared from the report that during the year, both the numbers and the zeal of the workers had increased. The attendance at the meetings had fully trebled. In connection with the meetings 500 tracts are carefully distributed weekly, and the word of God is sounded abroad in a neighbouring thoroughfare, both by singing and preaching. In the open air, as well as in the hall, valuable service had been rendered by an efficient choir. Very interesting addresses were delivered by various friends of the mission, and a selection of hymns and anthems sung by the choir.

GLASGOW.—QUEEN'S PARK.—*Social Meeting.*—The half-yearly social tea meeting of the church, Prince Edward Street, Crosshill, on Wednesday evening, February 28. Tea being served at 7 o'clock, Rev. John Murray, the pastor, presided, and was supported on the platform by some of the deacons and other friends. After tea, the chairman in the course of his remarks, spoke of the family nature of church fellowship, and exhorted the members to yet more hearty co-operation in all church work. The secretary, Mr. A. P. Barr, reported as to the satisfactory progress of the various schemes in which the church is engaged, including the weekly prayer meeting, tract society, Sabbath School, Band of hope, evangelistic meetings, &c., and in the absence of the treasurer (Mr. D. K. Sliman) read also the financial statement for the half-year, which showed the funds of the church to be in a healthy condition. Addresses were also delivered by Mr. John Stuart, and Mr. David Blair, and Mr. Hunter of the Highland Mission being present sung two hymns, accompanying himself on his little musical box. The choir, under the leadership of Mr. Jeffrey, added much to the enjoyment of the meeting by their fine rendering of several sacred pieces, and during an interval allowed for the service of fruit, Mr. Ballardie exhibited a number of very power microscopes, and an electric battery, which were highly instructive and amusing. The meeting was largely attended, and a very hearty and profitable evening was brought to a close with the usual votes of thanks.

HAWICK.—*Special Evangelistic Meetings.*—The Rev. R. Steel, evangelist, commenced a series of meetings in this town on Sabbath evening, March 4, and laboured with very great acceptance until the 20th inst. His addresses were such as could not fail to be productive of much good. It is almost needless to say, as Mr. Steel is so well known to your readers, that he preaches the gospel with a zeal which carries conviction to the hearer. We are glad to report that his visit has been productive of much blessing to God's people, and to many of the unsaved. There was only one regret felt, viz., that Mr. Steel having to conduct similar meetings at Leith had to bring these services to so speedy a close.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 46 Gilmore Place, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Daniel Macmillan.*

WHILST the grave is scarcely closed over the remains of William Chambers, and his countrymen are reviewing with Scotsmen's pride the early struggles and successful enterprises of a man who has done more for popular literature than any other man, it may not be out of place to call attention to the brief memoir, which the author of "Tom Brown's schooldays" has written, of another young Scotsman, whose career was, in so many respects, similar to that of William Chambers:—who, without education in early life or means, and in spite of continuous ill-health became the founder of the firm of Macmillan & Co. the well known publishers and booksellers.

This is a really good book. It does honour to its subject, and to its author. Indeed, the only fault we can find with it is not with it but with its title. The title conveys the idea of a biography, properly so called, but by far the greater part presents to us Macmillan's life in his own words, and the book might perhaps be more accurately entitled, "The Journal, Letters, and Life of Daniel Macmillan."

A rapid sketch of Daniel Macmillan's history will, we think, be of interest to our readers. He was born in 1813 in the island of Arran, where his father had a small farm. Owing to the death of his father, the family was reduced to poverty; and in 1824 when he was only eleven years old, Daniel entered upon an apprenticeship with Maxwell Dick, bookseller, and bookbinder of Irvine, promising "to serve him faithfully for seven years, for the wage of *1s. 6d.* a week for the first year, with a rise of *1s.* a week for each of the remaining six years."

His apprenticeship over, he obtained a situation at Stirling, where his brother Malcolm had become the pastor of the Baptist Church. But Stirling was too quiet a place for the enterprising youth, and he soon left for Glasgow where he found an opening in the shop of a Mr. Atkinson. His employer was not slow to appreciate the qualities of his new assistant and after a time gave to him hopes of a partnership in the business.

"In my eagerness to fit myself for this," Daniel Macmillan says in a letter written twenty years later, "I used to read all the weekly, monthly, and quarterly periodicals of any mark—a queer mass of rubbish to lie lumbering in one's brain; but as it seemed to me valuable for the purposes of business, very often it was three or four o'clock of a morning before I got to bed."

The result of this eager study after thirteen or fourteen hours of hard and close attention to business during the day was a serious illness. The following words were written in his journal at this time:—

* Memoir of Daniel Macmillan. By Thos. Hughes, author of "Tom Brown's Schooldays." *London: Macmillan & Co.*

"*June* 17, 1833.—The doctor looked very grave to-day. What does he mean? This is a bad cough. I don't like this blood-spitting. I don't like this weakness in my limbs. Of course I must die; and if I die with my sins unpardoned, I shall sink lower than the grave. At least, the Bible says so; Bunyan and other theological writers say so; and I hear it from Sabbath to Sabbath. If I am not mistaken, my conscience—for I think that I have got a conscience—says so too. Since this is true, and acknowledged by saint and sage, by preacher and by poet, it would be well to be prepared for Death—who, coming in the rear of all our pleasures, and wealth and fame, befools them exceedingly. But death is not all, *after death the judgment.* A serious matter that."

Having partially recovered his health, early in September he set out for London. After a fruitless search for employment there, he was engaged by Mr. Johnson, of Cambridge (a member of the Baptist Church), at a salary of £30 a year. Here he found due scope for his energies, and moreover, appears to have been much attached to his master and mistress, for of them he writes:—

"They are nice folks, so pleasant, so kind, so pious, so everything that I could wish. I can scarcely think my present state real, it is so strangely sweet. I say strangely sweet because it is a strange thing for me to be with a master who tells me everything that can aid me in getting a knowledge of my business, and who does all he can to make me happy. All that I now want is a participation of what makes him (*i.e.*, Mr. J.) so happy, viz., religion."

Soon after, he found that which he wanted to complete his happiness, and a little later, there occurs in his journal this entry:—

"This day I was baptised. I professed to die unto sin and to rise unto righteousness. May this be a true profession."

Having served Mr. Johnson for three years, he left Cambridge, and started with his friend MacLehose for a short visit to Scotland, which was prolonged to three months by an attack of his old complaint. For the next six years he was employed in the firm of Messrs. Seeley, of Fleet Street, London, at a salary rising from £60 to £130. During these years he was twice obliged to give up all work and come to Scotland for rest. These repeated periods of weak health were a great trial to him, especially so, owing to the fact that some of his relatives were mainly dependent on him for support.

The Christian Spirit in which he endured the privations of life, consequent upon his inability to work, is seen in the following petitions found among his papers:—

"O Lord, give me a firmer and stronger faith in Thy providence, now that I have to struggle with poverty. Do Thou strengthen and sustain me. May I cheerfully acquiesce in Thy will. May I look on these painful trials as the discipline of a kind and tender father, and may they have their proper effect. Keep me from fretting—from being tossed and disturbed by proud and wicked thoughts. Give me confidence in Thee. O Lord, if it be possible, if it be Thy will, grant that, by some means or other, I may be delivered from this load. If *that* is not Thy will enable me to endure. It is easier to talk of patience that to be patient. May I really be patient. May I really rest on Thine arm, look up to Thee for support, and enjoy Thy smile; even now, when I am tossed on troubled waters. Most merciful God, I implore Thee to keep me from the pressure of worldly care, which disturbs the peace and happiness of man, and often leads to violations of Thy will. O Lord, keep me from this. Though I am pressed under a load

of debt, and have sometimes to struggle with hunger, preserve me in my integrity. May I never stoop to anything mean. May my morality be stern, dignified, and upright. O Lord God, if it please Thee, release me from my present difficulties. While they last, may they give strength, and steadfastness to my principles. O Lord, hear me, I beseech Thee, for Jesus Christ's sake. Amen."

In London, Daniel Macmillan attended Dr. Binney's Church. The manner in which he came to leave it, and to sever himself from the nonconformists, is set before us in a letter which he wrote to Dr. Binney. He had occupied a seat in the gallery of the Weigh House Chapel, but his doctor told him that he must give it up.

"I therefore," to use his own words, "applied for a seat in the centre of the chapel, but could not get one. I gave up my seat in the gallery, not without pain. As I have not much patience I never could wait for a seat. I could not stand in the aisle till all the regular seatholders had found their places; therefore, though I walked to the door of the chapel with my brother, I generally went to some neighbouring church. I did this even on Communion Sunday. I always found a seat very readily in these city churches; and very soon the service of the Church became very attractive to me. Its extreme beauty more and more unfolded itself to me. It seemed so true to my nature that my whole heart could find utterance there. This sort of feeling continued for a long time without going further."

His biographer's comment on these words will suffice without any remarks of ours. It is as follows:—

"It is impossible to read this letter without being conscious of the embarrassment of the writer, and a feeling that it is throughout an effort to find some reason for leaving his church which should give as little pain as possible to the minister to whom he confessed such a deep obligation, and for whom he entertained so sincere an affection, and there is an indication of a morbid feeling which was assuredly no part of the man, in his references to the alleged exclusiveness of the richer part of the Congregation. Such exclusiveness is at least as common in Churches as in Chapels. It would have been more in keeping with the courage and truthfulness of his character, had he frankly alleged as the cause of his secession, the real reason which is brought in in the concluding sentences."

But to return to commercial transactions. In February 1843, without any capital, he began business for himself, taking into partnership his brother Alexander, who had also come to London, but with little success, the profits being barely sufficient to meet necessary expenses. However, better prospects were at hand. He had now won the esteem of a number of literary men, one of whom writes:—

"He was one of a group of young men of much promise and intelligence, who resided with us or were frequent visitors at our house. But, undoubtedly, the men of most mark whom I then knew were David Livingstone and Daniel Macmillan, and although the former has since obtained the greatest celebrity, and even then, lived in imagination amongst the Bechuanas, here was a quiet, steady, reserved thoughtfulness about Macmillan, which made all that he said worth hearing, and a general amiability of character which was very winning."

Another of these admirers—Archdeacon Hare—in the summer of 1843 lent him £500, with which he purchased a small business in Cambridge, which has grown to be one of the largest publishing firms in England.

How this marvellous success was reached, partly through the influence

of Hare, whose reputation at Cambridge was then at its height, and who secured the support of Maurice, Stanley, Trench, Kingsley, and other popular writers, but mainly through the personal qualities and ability of the bookseller himself, we have not space to tell, and must refer our readers to the volume itself for information.

In reading this memoir we are impressed with the moral courage of Daniel Macmillan. He incurs the displeasure of Archdeacon Hare, to whose kind help he owed so much, by censuring as rationalistic the views of Emerson. When blamed for delay in promising to undertake the publication of a broad Church Review, he wrote to Professor Hart—

"I am a Calvinist, and if you knew my history you would say that I must be one. I shall therefore be sure God is leading me before I move another step in the matter. Though I should like to have another £100 a year, I am still more anxious to be led wisely and not to put myself forward."

At the same time he was one of the most devoted disciples of Maurice.

"I am glad," he says, "to hear of any one who fully recognises the great blessing that God has conferred on this generation, in sending it so godly, so brave, and so meek a teacher—as Mr. Maurice."

His filial love comes out in his references to his parents—

"Though I was very young, only ten when father died, I have the deepest reverence for him. He was a hard-working man, and a most devout man. Of my mother I can speak what I do know. I know her as well as ever a son knew a parent, and my persuasion is that she is the most perfect lady in Scotland. With so little knowledge derived from books, with so little care or thought on what is most pleasing in conduct, was there ever a lady who so instinctively, so naturally, did what was right, acted with so much propriety in all cases? She has such high and noble notions that no one ever heard her say, or knew her do, a mean thing, no one could ever venture to say an impudent thing to her, or talk scandal in her presence. If any one did so once, it never was repeated; some quietly spoken, but most bitter and biting saying put an end to such garbage . . . I think mother has one of the *finest*, I mean the most refined minds I ever came into contact with, and yet she is far from being deficient in strength—a most strong and deep nature, yet a woman's nature. No one could be more deeply religious than she is, and yet how little she talks about it! I know no one to compare with her in this . . . . The end of the whole matter is, that I think there is nobody like mother in the whole world. If ever I saw any one with the same tenderness, strength, and calmness, the same joyousness of heart, with the same depth, I should instantly fall in love with her."

Those who have read this book and learned how fully Mrs. Macmillan's character justified the reverent affection with which her son regarded her, and who remember that a mother's influence is strongest on her children will not wonder at Daniel Macmillan's life.

The devoutness of his spirit may be gathered from such passages in his diary as this—

Sunday, *January* 21, 1855.—We have been thinking a great deal, to-day of the wonderful blessings which God has surrounded us with, and feel greatly ashamed of our folly and sin, in not living in the recollection of Him from whom all comes. If we did so, how blessed our life would be, and how little anxiety we should have about our position and circumstances, or even about ill-health and weakness. How much better and more cheerfully we should do our work! How much more kind and gentle we should be! How much

better we should be able to bear disappointment, unkindness, malice, and all uncharitableness! and how much more earnestly we should pray that our enemies should be forgiven and their hearts changed! How much more zealously we should work for the utter destruction of evil in ourselves and others! How much more hopefully we should look on all efforts to lead men to trust alone in the one perfect sacrifice of our Lord Jesus Christ! I have been thinking about my father and mother and brother and sister who have gone before us into their rest. They had troubles and trials enough in their day, but even I, looking at them with the world and its affairs pressing on me, can look upon these as light afflictions which were but for a moment. It seems, too, when by reading the Bible, by joining in the prayers of the Church, by reading sermon, or any book which deals with God's ways to man, and helps me to see things as they really are, that I shall never be anxious any more, and never forget that God cares for us all and watches over us all, but go on in the remembrance of these truths, working manfully as a soldier and servant of Jesus Christ, seeking only for His glory, for Righteousness and Truth and Mercy, to be godly myself, and in so far as in me lies, to lead all others to do the like. O God help us."

The lofty ideal that he had of what a bookseller's calling should be —the ideal that afterwards was, to so large an extent, realised at Cambridge, comes out in a letter which he wrote, while still a shopman at £80 a year, to his life-long friend and fellow-craftsman.

"Bless your heart MacLehose, you never surely thought you were merely working for bread! Don't you know that you are cultivating good taste amongst the natives of Glasgow; helping to unfold a love of the beautiful among those who are slaves to the useful, or what they call the useful? I look on you as a great teacher or prophet, doing work just of the kind that God has appointed you to do. No, no, Mac.! that won't do. We booksellers, if we are faithful to our task, are trying to destroy, and are helping to destroy, all kinds of confusion, and are aiding our great Taskmaster to reduce the world into order, and beauty, and harmony. Bread we must have, and gain it by the sweat of our brow, or of our brain, and that is noble, because God appointed. Yet that is not all. As truly as God is, we are His ministers, and help to minister to the well-being of the spirits of men."

There are some of us who are not booksellers, who would do well to pay heed to the counsel of Macmillan. In a letter to the editor of a religious newspaper, he writes thus:—

"We (craftsmen like myself,) generally notice that preachers are a very awkward set; their productions are clumsy and confused. One would fancy that they were all brought up in country shops, where the methods were bad or carelessly used. My shopmates go to all sorts of places, the English churches, the Scotch kirk, the Independents, Baptists, Wesleyans, &c. When any of us complain that we never hear good sermons, the rest are sure to cry, 'Come and hear Mr. So-and-So'; but one finds them nearly all alike—few ever produce a workmanlike sermon. I wish not to be uncharitable, but I often think if clergymen loved excellence for its own sake, we should have much wiser, more coherent, and more beautiful sermons, and it is needless to say what the results would be. Before your paper stops, perhaps you will give a lesson or two on the truth that, in making poems, sermons, and laws, as well as in making tables and chairs, the wisest and most successful plan is not to seek for wealth, or fame, but to strive after the best for its own sake."

There is one more reference we wish to make before drawing these remarks to a close. Those of us who have been sincere admirers of the writings of noble Charles Kingsley, have nevertheless, felt the in-

justice of his descriptions of dissenters. Here is a letter of Macmillan's which gives us the secret of this unjustice :—

"I have often spoken to him about his unfairness to Dissenters. His answer has always been the same—'I don't know the same kind you know. Those I give are drawn from life, and are done conscientiously. I plainly indicate the persons I mean, and feel sure my sketches are accurate. I knew them in Cornwall when I was a boy and youth ; and another set I know near my own parish now. I am not going to describe what I hear about, but what I actually know.' To which there is no answer to be made. From what one knows his account of Ranters is not far from right, and there are are some higher Calvinistic Baptists near Cambridge and in Cambridge of whom his descriptions are not far wrong."

We regret that personal knowledge compels us to admit the truthfulness of the second clause of this comment.

In the autumn of 1855, Daniel Macmillan's health was such that his friends knew that his years were numbered, and he knew it himself also.

"At one time I hoped that the long rests I have been able to take, and the wise advice of the best physicians, and the constant care of the most self-denying and loving of wives, and the most rigid attention to all the means prescribed would have restored me to health by God's blessing. But now I have no such hope. There is no doubt that, notwithstanding all these means, every year finds me weaker, and that the disease of the lungs increases. So, instead of ever hoping for health, all I can hope for is to maintain a constant stand-up fight with death. Sore battle it is, and only the love for my wife and children could make me wish it prolonged for a day. But for their sakes I do wish it most earnestly—for my share of the business dies with me—and poor Fanny would have a hard struggle with these three children so young. With God's blessing she would he able I have no doubt—for she has a right valiant heart and strong faith, and a clear and ready hand—but yet it would be sad to see her left with such a task. I hope it will not be. But God's will be done. *That* is always the best, though we do not understand and see how it works. His love underlies and overarches all ; and our Lord Jesus Christ is as really watching over and ruling all, as when He cured diseases, and taught His disciples in Judea 1800 years ago. So in that I may trust."

The wish expressed in this letter was to be realised. He lingered for two years, and before his death the arrangements of the business were so altered, and its success so great, that he could now look without anxiety at the future of his wife and children. On the 27th of June, 1857, his spirit passed away. We are grateful to Mr. Hughes for these records of Daniel Macmillan's life, because they tell us of a self-made man, but we offer to him a deeper tribute of praise, because they teach us that, notwithstanding all that has been said to the contrary—it is still possible to be busy and yet devout—to be diligent and successful in business, and, at the same time, fervent in spirit serving the Lord.

"It seemed to me that the getting on was not the true motive to a noble and godly life. It struck me that being noble and gentle, and just and kind, and generous, and pure of heart and of life and speech, were in themselves far greater things than riches or high position could purchase. I often feel that my life cannot be a long one, and am most anxious that it should not be a worldly one, that I should feel that my daily taskwork is noble, and holy, and spiritual, because of His appointment whose we are and whom we serve."

If all business men held these views and acted on them what a different thing business would be.

Practical Preaching—What is it.

By Rev. H. Bonner.

[A paper read at a meeting of the Old and Present students of Rawdon College.]

THIS question is proposed rather in the spirit of enquiry than with any great confidence in one's own ability to give it a direct and adequate answer. After six, eight, or ten years' ministerial work, we do not all feel quite as sure of some things as we did at starting. We feel, with new force, the truth and deep significance of the old professor's remark, "We all make mistakes, even the youngest of us." The observations offered in this paper are submitted with a due sense of the fallibility which belongs even to young men.

"Is the pulpit losing its power?" is a question which has been much discussed the last few years; discussed to weariness we might say, if the subject were less important. That the question should be raised at all is significant. We rarely begin to discuss the value of institutions till their power and usefulness are waning. It is difficult to form a fair judgment as to the influence which the pulpit exerts; and it is particularly difficult for us students and ministers. We cannot easily get clear of the special influences and bias under which we work. We are apt to look at things too exclusively from the ecclesiastical or professional point of view. Without meaning it, and without knowing it, we sometimes get into a little eddy or side stream, and mistake that for the main current. When adverse opinions are expressed on ourselves, our work, and our institutions, in the secular newspapers and magazines, we often dismiss them too easily and lightly as the judgment of unregenerate Philistines who have neither light, sweetness, nor grace. Whether we think, however, that the pulpit is losing or gaining power to-day, there can be little doubt in the mind of anyone who considers the matter from any other than the clerical point of view, that it does not wield the influence which it has often done in the past, which it will probably wield in the future, and which it ought to wield to-day. It is a considerable power, doubtless, to-day; it tells over a wider area, and tells more deeply than is supposed by some. Still, as an institution, it has not that influence on the formation of belief and opinion, on the conduct of life, on individual and social aims and ideals, which it has had, and which it might and should have. It would be easy to adduce abundant proof of this, if proof were needed.

There are many causes for this decay or limitation of the influence of the pulpit. The breaking up of the great theological traditions which have ruled in Europe for so long; the more generally diffused intelligence of the time; cheap and abundant literature; the new science, the new philosophy, the new methods of enquiry which have not only enlarged our knowledge, but changed the character and quality of much of it, and on which the pulpit is thought to look shyly—these have all told on its influence. There is another cause, however, which is often alleged, and it is with this alone we are concerned now—the want of reality, directness, practicalness in preaching. Forty years ago, in reviewing the forces and tendencies of the day in "Past and Present," Carlyle expressed the opinion that the "Speaking One," as he called the preacher, "had wandered terribly from the point." He was not seriously intent, in a rational and human way, on that which is truly the preacher's business—the salvation of men. Carlyle's words express the feeling and conviction of many to-day who are neither sceptics nor indifferent to religion, and whose opinion it is quite worth while for the preacher to weigh.

It is the conviction of some who listen to him every Sunday, and of more who rarely come within the sound of his voice. They think that three-fourths or more of what the preacher says has no practical value whatever. His speech, they say, has little or no relation to things as they are, to life as it is, to the world in which we live. His world, or at least the world with which he deals in his sermons, is a conventional and artificial world. He does not expect that we should take him at his word, and try to adjust our lives in accordance with his teaching. Practice is not the end he has in view, and he would be surprised, if not alarmed, if we were to attempt to base our practice on his doctrine. He does not speak to the real experience of men, his interests are not the interests of men, and his speech is not the speech of men. He does not lay his hand on man's heart and life, and speak real words about the real interests of living men. In short, the preacher has wandered from the point. This is what many think and say, not of course of all preachers and preaching, but of preaching as an institution, of the general character of preaching. And so, to quote Carlyle again, what is needed is that the "Speaking One" should find the point once more, and having found it, stick to it "with tenacity and deadly energy." In other words, one thing which is needed, if not to revive, at least to increase the authority of the pulpit, to make it the intellectual and spiritual force it should be, is that preaching should be real and practical. And by practical preaching is meant the preaching which comes home to men's business and bosoms, which tells on character and conduct, which helps to shape our aims and ideals, which makes life and duty—the whole business of living here and now—plainer to us. It is the preaching which, by the communication both of light and fire, of wisdom and impulse, of guidance and inspiration, helps man to see, to do, and to be his best; to live rationally and righteously—the true life of man.

And one quality of such preaching is, surely, that it shall address itself to matters that are of interest and importance to men. It must deal with what Epictetus calls the "best and master things," the things that touch us vitally. And this at once rules out a great deal of preaching as unpractical. It rules out doctrinal preaching of the technical kind. Of this kind of preaching as far as one can judge, there is far less than there was but it is not dead, and it survives in quarters where we should expect better things. Theological teaching is necessary of course, against this we are not speaking, but the doctrinal sermon of the formal technical sort, such as we all listened to in our youth, and some of us alas, in later years, is absolutely valueless. The dialect is dead, the circle and order of ideas with which it deals, is dead, its forms of thought belong wholly to the past. There is no vitality in such preaching; it has no authority, no influence, no meaning for us to-day. It does not touch our life, experience, or thought at a single point. Not one in a hundred, under forty years of age, who listens to it, is the least interested in it, or moved by it. The truth there was in this doctrinal preaching needs to be re-thought and expressed in less technical speech. The preacher who aims at practice should keep as clear as he can, in the pulpit, from all dialects, both of thought and speech.

It rules out also another kind of preaching which seems to be of distinctly modern growth, and which, though apparently far removed from doctrinal preaching of the kind just mentioned, is equally valueless. It is what we may perhaps best describe as *interesting* preaching. We all know it, and most of us who have been in the ministry a couple of years have tried our hands at it. We are apt to fall into it in recoiling from the doctrinal sermon, and, perhaps, slender theological equipments and resources will account for a great deal of it. For it is the sort of preaching which may be done on a small stock of scholarship, and a small stock of doctrine. It is the preaching in which a man can make what amount of these commodities he may have, if not go farthest in the sense of being most useful, yet show most brilliantly—

to the uninitiated. Expositions of curious or out-of-the-way texts, information—carefully collected—on Assyria or Egypt, descriptions of scenery, of dress and manners, discussions of side issues, discussions of bits of experience, bits of truth, bits of speculation—these are the staple of such preaching. Now the geographical position of the Garden of Eden, the Witch of Endor, the visit of the Queen of Sheba to Solomon, Jonah's gourd, and similar subjects are really not matters of any serious concern to us Englishmen in the nineteenth century. When one thinks of a man with thirty or forty minutes only to stir men's hearts, to quicken their languid moral life, to break the spell of custom and the deadening influence of the secular and material side of things, spending his thirty or forty minutes on such subjects; when one thinks of it, I say, Nero's fiddling while Rome was burning, begins to seem a serious occupation. These, of course, are extreme cases; the preaching in view does deal with subjects somewhat more interesting and nearer to us than these, but hardly of more practical value. No one is the wiser for life for it, no one is the stronger or better for it. Interesting, ingenius, thoughtful it may be, engaging the attention pleasantly for half an hour; but it deals only with the fringe of things, it does not touch the business of life. A subject is not of importance because it is in the Bible, because we can find a text for it, or see our way to a neat ingenius, or striking sermon on it. These subjects and sermons do not matter to any living soul except the preacher, and they do not matter in the least to him when his sermon is finished. The hungry sheep look up and are not fed under such preaching. Simple folk do not know exactly what it is that is lacking, but they feel that something is wanting. And the wiser ones ask, What has this to do with religion? What does it all end in? What has it to do with us? It may be true or it may not be true, but, true or not, it does not touch or concern any of us. It is in the air, it has no relation to life, to experience. And in a while this interesting preaching ceases to interest. There is not substance enough, truth enough in it, to permanently interest. Preaching should be interesting, but the preacher should aim at truth and practice first, and not to be interesting. Preaching which is practical must deal with the best and master things, the things which are of supreme and everlasting importance to men. The deep and constant needs of the heart, its hunger and thirst after righteousness, its wounds and sickness, our sin and failure and aspiration, our hope and joy and sorrow—it must speak directly to these. It must answer the ever-pressing questions, What shall we do to be saved? How shall we live? Which is the way of life? Duty, life, perfection, discipline, salvation, all which these great words include, should engage the first attention of the preacher. He may apply to himself, changing a word, the Roman poet's fine saying, "I am a preacher, and nothing human is foreign to me;" but the eternal truths and facts, the questions that are as old as the hills, the needs and experiences which are universal as man, should be his first care. He should keep to the great highways of human thought and experience, he should address himself to the sentiments, affections, needs which abide deep in the general heart of man. He may be critical, speculative, philosophical, expository, controversial, doctrinal; but if he is not human, if he does not occupy himself with these best and greatest things, he misses his mark. He wanders from *the* point, whatever point he may strike.

We are dealing in this paper with preaching, and not with the preacher, or we might point out what this implies in the preacher. Let it suffice to say that it means this, that he knows himself what are, and that he himself cares for, the best and master things. It means free intercourse with men—the preacher is the last man who should live a conventional life—deep interest in the individual life and in the life of the race; the human way of reading life and men, and not the ecclesiastical or the professional. It means broad and generous sympathies with all that is good in men,

whether they are of our school or church or not. It is possible for us to care for our studies, and our books, and our sermons, and our church, and our denomination much more than we care for that for which all these exist—man.

Again, practical preaching should include clear and definite moral teaching. It is not enough to exort men to do their duty ; they need to be taught in what their duty consists. Even intelligent Christian men and women need instruction here. Duty is by no means the simple matter which it is often assumed to be. The most difficult part of right living for some is in finding out what is right and wise. They can do their duty, when they know it, more easily than they can find out what is their duty. And it is part of the work of the pulpit to help men here, to give them guidance. It should speak on questions of morality with the same sort of authority as that with which the best newspapers speak on politics—the authority which belongs to adequate knowledge and reasoned conclusions. The rules and principles of practice, and the grounds of them, should be explained. Condemnation of obvious sins, vices, and faults ; insistance on obvious duties and virtues, are not enough. What is needed is specific and definite teaching. Has this part of the preacher's work received sufficient attention? One great defect of the Evangelical movement of the last century was the lack of definite and continuous moral teaching, and we to-day are reaping in many directions the mischievous consequences of this defect. There used to be Christian people who thought the minister ought not to preach morality, and there are churches still where moral sermons are not much in favour, and where to preach them is to lay oneself open to suspicion. This springs from a conception of religion, and of the relation of morality to religion, radically defective and unsound. Distinctively moral sermons should certainly find a place in our ministry. They need not be "cold," which is the common complaint in regard to such sermons, because they are moral. They may have, and they should have, that glow which Mr. Arnold says transmutes morality into religion. Every preacher, of course, gives moral exhortations ; where we fail is, that we are not sufficiently precise and explicit. Where people need guidance is in the application of general moral principles and laws to particular cases. We all know we ought to be honest ; the difficulty comes when we have to decide as to the honesty and fairness of particular actions. The tradesmen, for instance, knows as well as the preacher that he ought to be honest, and if he is a Christian man he wants to be honest. His problem is a more specific one. Is he justified, when it is the custom of the trade, in selling seventy yards of silk thread for a hundred, or as all wool that which contains cotton? What percentage of profit is he justified in making? As much as he can? His difficulty is in deciding on questions of this kind. General exhortations on the duty of honesty in trade do not help him, and severe denunciations of trade dishonesty do not help him. And good men will listen to the latter unmoved unless the preacher shows that he is fairly acquainted with all the important factors of the problem, and can give him guidance in coming to a reasonable and practical conclusion—can make his duty plainer to him. He knows that he ought to deal honestly ; but what is honest dealing for a man in his position and calling is a question which is not quite so easy to solve, perhaps, as on the first blush of it it may seem. Again, take the words self-denial, self-sacrifice. What do you mean by them—what does that mean for me in practice? is the silent comment of many a hearer as he listens to the large use which is sometimes made of them. You tell me, he might say to the preacher, that self-sacrifice is to be the law of my life, and yet we all look after ourselves and our own interests, and common sense tells us that we are right in doing so. How does your doctrine agree with this? No doubt it does agree, rightly understood, but its agreement is not obvious. What he needs is a reasonable statement, and exposition of the practical implications and bearings of the doctrine, of its

limitations, of the place it leaves for, and its relation to the self-regarding virtues and duties. The preacher should try to give a definite and distinct account to himself of what the doctrine means—of what it means in practice. It is easy to rest in vague and general statements; they save us much thinking, but they do not help our hearers.

There is another subject which may be mentioned here with some aspects of which the preacher should deal more fully and precisely than is generally done now—politics. The relation of the pulpit to politics is a question too large for side-discussion. There are few, however, it may be presumed, who would contend now that the pulpit should not meddle with them at all. To say that the pulpit should not meddle with politics is to say that it has nothing to do with nearly one half of life. Politics are a part of morals. And the good man must be a good citizen. If the whole of man's duty is the province of the preacher, then his duties as a citizen claim a share of the preacher's attention. The moral aspects of many social, economical, and political questions; the bearing of Christian ideas and truths on these questions; our relations and duties to the State—these are all matters on which the preacher not only may, but should speak. Politics are passing rapidly from the hands of the few to the hands of the many—a change not without its dangers. It is of increasing importance that men should see that sound politics rest on sound morals; that they should see more plainly the value of truth, honesty, fairness, moderation, disinterestedness in politics and political life.

Amusements, the place and value of social virtues, the relations and duties of the different classes of society to each other, the right use and obligations of wealth—on all these and similar subjects instruction as well as exhortation is needed.

It is true that the preacher cannot, nor is it his business to, tell men exactly what they are to do. Part of the discipline of life lies in finding out our duty for ourselves. But is is the preacher's work to help to form clear and reasonable opinions on these subjects, to help to form that public opinion which determines so largely what many men shall do. The preacher is more than a witness, he has something more to do than repeat a message; he must show what is the true application of the truths, principles, and ideas of Christianity to our life to-day. All this is not easily done, it is true. It implies knowledge, serious study of many things which do not and cannot find a place in the training we receive at college. But it is not less part of the function of the ministry—I do not say of every minister—than evangelistic work. The study of moral philosophy, of the moral aspects of social and political questions, of society, of the moral conditions on which the stability, order, and well-being of communities depend, is hardly less necessary to the preacher who would be "complete, thoroughly furnished to every good work," than the study of theology. Morality is not religion, but it is a large part of religion.

Again, preaching which is practical must have a body of doctrine behind it, or it must be informed with a body of doctrine. It should have a background of first principles and truths which shall make it coherent, consistent, reasonable, which shall fill it with light. It may seem a paradox to say that practical preaching should be doctrinal, but it is not. The man who has no hold of a body of political first principles is not a statesmen, though he may be a politician; and his legislation will be of the experimental hand-to-mouth sort. In like manner the preacher who has no hold on the philosophical and doctrinal side of religion and morality will not speak with force on practice. He will not know exactly where he is, and what he is after, and whither he would lead men, and by what road. His speech will lack the force, sense, solidity, sureness which large doctrines clearly held give. The division or opposition between theory and practice, which the Englishman is so fond of, is vicious. Practice should rest on theory, action on doctrine. Light is

force in religion and morals as well as in politics. Criticism of life, of character, of ideas, and especially the criticism which rests on no fixed principles, has little virtue in it. Iago is nothing if not critical. The preacher is nothing if he is critical and only critical. He must never rest in criticism. He must have a message, a doctrine, a gospel, and he must know clearly what he means by his gospel. The weakness and ineffectiveness of much preaching to-day spring from this source ; it has no doctrine behind or in it. Instead of feeling our feet on a rock with ample space to move, we have only a thin and narrow plank under us, of the strength of which we do not feel quite so sure as we should like. One has heard an idea which the preacher has come across casually, which he has found in a book, or picked up in talk during the week, developed to startling proportions and lengths on Sundays, used as if it were a new discovery and the keystone of a new theology or a new philosophy. There can be no force, no persuasion in such preaching. It is too slight. There is not fact and truth enough in it. It only reveals the naked, poverty-stricken condition of the preacher's mind. It is not necessary that the preacher should have an explanation of the universe to offer, that he should be prepared with a solution of all difficult theological problems. There will be gaps in the creed of the wisest and ablest man who deals honestly with his own mind, and who looks at things as they are. But a creed, a doctrine, he must have. He must have a few great doctrines of which he is sure—the more the better—and he must see their bearings upon life and duty. This is the want of many preachers. *They have no message to men*, or the message they have they do not understand. "I cannot believe the Catholic creeds as they stand," a minister said to me a little time ago, "but I would give much to have a creed as coherent, as solid, and as spacious as they are, and which I could believe as those creeds have been believed." The authority of the Catholic creeds is broken for us, and there is no creed as great, ready to our hand, in which we can find rest and shelter and strength. The creed for to-morrow has yet to be made. This, as Mr. Dale, I think, said a year or two ago, in speaking to the students of Airedale College, is one of the difficulties of the preacher, and especially of the young preacher of to-day. It is a difficulty which should be resolutely and strenuously grappled with. A great creed is to be sought by the preacher unceasingly till he has found it. A creed as solid and compact as the Catholic creeds we shall not find till we have, what we have not had since Calvin, a great theologian. But though we have not such a creed, our preaching need not lack, and if we have any right to preach at all, it will not lack, the light and force which come from a few great truths firmly held, from familiarity with great doctrines, great ideas, great facts. One of the preacher's aims should be to make life luminous, intelligible to men ; to pour on our earthly way a celestial light. Instead of walking in darkness, stumbling on, not knowing whither we are going, we want to see our way, to walk in the light, the light of life.

I do not forget that the preacher is more than a teacher, that he has other and higher functions than those of moralist, that he has to lift and quicken men. And I intended to say something on this side of his work ; but this paper has reached its limits. I have said nothing on the evangelistic side of the preacher's work, not because I am unmindful of its importance, but because we are not in danger of neglecting this. Nor is it here our greatest difficulties lie.

Humanity, courage, not less in thought than in speech, sincerity, reality, using no words which we do not mean, and saying as little as possible which we have not thought ; a strong desire to win men to God and a true life, to make the life of men sweet and reasonable, true and righteous—these will go far, if we can but reach them, toward making our preaching helpful and practical.

The Courtesies of Home Life.

By Mr. William Tolmie.

V. For Servants and Served—*continued.*

"LET as many as are servants under the yoke count their masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren, but let them serve them the rather, because they that partake of the benefit are believing and beloved." So wrote the apostle Paul to his son Timothy. And if this was sound advice to those who were in some sense bond-servants, slaves, surely the obligation lies with greatly increased force upon those who serve entirely of their own free will.

There is a kindred passage in the first epistle of Peter, to which I would ask special attention; it is this:—"Servants, be in subjection to your masters with all fear, not only to the good and gentle, but also to the froward. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if when ye sin and are buffeted for it, ye shall take it patiently but if, when ye do well and suffer for it, ye shall take it patiently, this is acceptable with God. For here-unto were ye called, because Christ also suffered for you, leaving you an example that you should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to Him that judgeth righteously; who His own self bare our sins in his body on the tree; that we having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls." Let it be carefully noted that the whole of this counsel is addressed to servants, *household servants*; under some kind of involuntary servitude doubtless, still, household servants; some of whom had froward masters, who not only threatened, but buffeted them, even when doing well. Read in this light, there seem to be peculiar force and appropriateness in its references to suffering, bearing stripes, &c.

Let no one say that the position of servant is so lowly, so obscure, that it affords no room for the growth or manifestation of even the higher Christian graces. The position may be humble and the sphere limited, but they are high enough and wide enough to give scope for all the resources and influence which the Master gives to be used for him. Besides, we are responsible only for occupying well the place to which we are called; for using to the best advantage the talent (if it be but one) committed to us. The spheres of most of us are limited, some of them very much so; but in that case they are the more easily filled, and our blame will be all the greater if we do not occupy them well. "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." "He that hath, to him shall be given." If we honour God in the restricted circle, He may give us the opportunity of honouring Him in a wider one.

Let not the servant then grumble at her position as one of inferiority and subjection, in which no credit or honour can be gained, and which affords no opportunities of usefulness. A lowly place is often found to be the most favourable for the cultivation of the Christian virtues, and for the exercise of a special and personal moral power over individuals. The little captive maid in Naaman's household occupied surely a more disadvantageous place than the ordinary domestic servant of our day; yet by her "would God my Lord were with the prophet that is in Samaria," she was the means of his being recovered of his leprosy. Joseph was only a slave, yet, the Lord being with him, he found favour in the sight of Potiphar, who "made him overseer in his house, and all that he had he put into his hand." And "the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field." It is not the lack of opportunities, but the want of embracing such as there are, which makes the lives of many of us so much less useful and influential than they might be.

Let me say to you, household servants, that your position is a most favourable one for the manifestation of Christian courtesy, or kindly unselfish consideration of others. This you should show towards the whole household. Make their interests yours, and seek to promote them as if they were your own. Respect the privacy of their home, with all its freedom, familiarity, and confidences. On no account be a gossip or tale-bearer. Speak as favourably as you can, when required, of the family and their concerns, and avoid everything like slander or evil-speaking. Their honour and good name are in a measure committed to you; do not betray them.

Especially your mistress needs your consideration. Even if she be not all you would like, or all you expected, and you think you have some little hardships to bear, a proper respectful courtesy is not only your duty, but it will wonderfully lighten your burden, and make your work easier and pleasanter. Besides, she has many things to try and annoy her of which you happily have no experience. The cares and responsibilities of the household are to a large extent hers; hers to manage and provide for, and it may be to keep up a respectable appearance upon slender and precarious means. The charge of the children is upon her, to watch over them, train them, correct them, and deal with them generally according to their different dispositions and tempers. It is hers to be the constant attendant at their sick beds, bringing them, one after another, through the various diseases incident to childhood, and undergoing the weariness and anxiety which none can know but a mother, and none can bear like her. She may have much to try her too in respect of her husband, either because of the indulgence of convivial habits which give her but little of his society, or because of feebleness of health, or non-success in business, or want of sweetnesss of temper, or in many other ways. And perhaps she has not a little to worry her even from your own good self, or one or other of your fellow-servants, for I daresay you will admit that even you are not quite perfect. Take all these things into account then, and show a desire to help as much as you can, a sympathy with her in her trials, and a willingness to lighten them by anything you can do. Do not grumble at any extra service you may require to render in times either of family trouble or of family

gladness. Rejoice with them when they rejoice, and weep with them when they weep. Be generous and ungrudging towards your mistress, as you would wish her to be towards you. Be not always thinking how much you can pass over lightly, or leave altogether undone, nor how you may most easily get the day put in.

"Whatsoever ye do, work heartily," "not in the way of eye-service as men-pleasers; but as servants of Christ; doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men." What a world of meaning and instruction is wrapped up in these words, *heartily*, with *goodwill*. There lies the very essence of courtesy. The want of heart and goodwill in engagements of any kind is the secret of so much eye-service, inefficiency, and mere surface work; of so much grumbling and complaining, and of so much desire for change on the part of servants. There being no heart in the work, it is not even done to please our own eye, much less that of our masters, still less that of God. The aim is not to do it as well as we can, but rather to do it as easily and with as little trouble as possible. There is therefore no thoroughness in it; and without thoroughness, nothing can be done satisfactorily or creditably.

And as you are to work heartily, so would I remind you to work *orderly* and with method. Want of this causes confusion and increases labour; the observance of it avoids hurry, encourages punctuality, and saves time. It is surprising how much more can be accomplished, and how much better and more quickly, by orderly system than by unthinking promiscuous exertions.

Again I would say, work *quietly*. It is a treat to see how some servants slip about the house, doing their work effectually but without unnecessary noise and bustle; while it makes one almost nervous to see (and hear) others stamping up and down, throwing or pushing things about, slamming doors, and seemingly trying to make as much disturbance as they can.

And if your mistress wants certain things done at a particular time, or in a particular way, it is your part to see that they are done *according to her wish*, even if you in your wisdom should think another time or way better. It is not yours to object, prefer, and argue. As I have already said to sons and daughters, so say I to you, "there is a courtesy of silence as well as of speech." "Not answering again," (gainsaying, contradicting), is one of the scriptural requirements of a Christian servant; "pleasing them (not yourself) well in all things." Remember you are not your own mistress, and can no more do as you please, than the children can. They are under authority, and so are you. They are bound to submit to the healthful restraints of their parents, much more are you.

In this connection let me say that you need not take it amiss, but the contrary, that your master and mistress should, just as in the room of your parents, interest themselves in knowing how you spend your Sabbaths, and should take upon them to advise you and instruct you in matters religious or moral, as well as in others relating to your personal conduct or concerns. This you should rather take as an indication of real friendship and desire for your welfare, for which you should be thankful, and which should make you the more attached to them and

to their service. It is all intended for your good, and will certainly be so if you submit to it in the right spirit.

I would have you look thoughtfully at the comforts and the advantages of your situation. You have, I assume, a comfortable home; are sufficiently provided for in respect of food and the other necessaries of life, with a good measure of its comforts as well; your work, if constant, is regular; you get sufficient wages, a large portion of which (if you do not spend too much on dress), you can lay past every half-year; you are practically free from care and anxiety, have no rent nor taxes to pay, and are not subject to losses through the vicissitudes of business; if you are in sickness, you are nursed and tended, and probably have the benefit of the skill of the family doctor. These are some of the very great advantages of your position, for which you ought to feel profoundly grateful. They compare most favourably, it may be, with what you were accustomed to in your parents' home; and certainly with the position of many of your sisters, who have to toil in factories, warehouses, or shops, and return (in multitudes of cases), at night to poorly furnished homes or lodgings; who have to snatch their hasty and perhaps imperfectly cooked meals; who are subject to the loss of their situations through dulness of trade or their own illness; and who in the latter case are often either dependent on kind friends and neighbours for the necessary nursing, or are removed to some hospital to be under the care of strangers. Be contented then with your lot; thank God for it, and seek in it to "adorn the doctrine of God our Saviour in all things."

Do not change your situation frequently, nor without good cause. Some seem to think that any little grievance or disagreement with a mistress is sufficient for them to throw up their place and look out for another. This is a sadly mistaken course, and is generally productive of mischief, especially to the servant. It is frequently the result of bad temper, which cannot bear to be found fault with, rightly or wrongly, and which will not submit to corrections even from those who have a right to correct. It seems to assume more than can be granted; viz., that situations are to be found where there will be no grievances, annoyances, nor hardships; where everything will be to one's liking; the master and mistress kind and indulgent, pleasant in disposition, and never displeased with anything; the children always respectful and not troublesome in temper or otherwise; fellow-servants never jealous nor selfish, but always agreeable; the work never too heavy; and liberty to visit and be visited according to desire. Has any one ever yet found such a place? Would it be good for any of us, whatever our position in life, if things went always smooth and easy with us? if we had nothing to endure, or to try our own temper, our patience, our Christian principle, our faith? Can any of us expect to be without a crook in our lot? No, no; troubles are to be met with everywhere. Look more at the many privileges you have, and learn to prize them; look less at the disadvantages and it may be trials, and learn to bear them; or, better still, to turn them to profit, so that they shall be opportunities of manifesting the spirit of Christ. Set yourself to overcome difficulties, and smooth down roughnesses. Think of your own failings, and learn to bear with those of others.

Lengthened service in one family is always a recommendation of a

servant; while if you frequently change, you thereby increase the difficulty of getting a really good place? The probability is to that if you do not moderate your expectations, and be willing to make the best of your circumstances, you will get more and more hard to please, and be further off than ever from finding the ideal you are in search of. "A rolling stone gathers no moss."

In choosing a situation, I surely need not urge that you give the preference to one where your better and higher interests will be cared for in addition to your material comforts. Get into a Christian atmosphere if you can; your soul will prosper and be in health all the more for it. And certainly avoid any situation where God is despised, his claims ignored, his day made one of feasting or of carnal indulgence, and his word is a strange unused book. In such an atmosphere, it will be a wonder indeed if your piety do not sicken and languish, and your interest in spiritual things suffer seriously. The risk is too great to run even for considerable pecuniary or other compensation.

There is much need and constant opportunity of showing courtesy to the children, more particularly in the case of servants appointed specially to the charge of them. The counsels addressed on a former occasion to parents are to a large extent applicable to you in this connection, and may therefore be read by you with advantage. Let the children see that you honour your master and mistress, and never let them hear you speak otherwise than respectfully of them. Do not take the punishment of the children into your own hands; leave that to their parents. Do not bribe nor terrify them into the doing of what is required; and on no account frighten them to sleep by threats of bogies, or other such silly and hurtful nonsense.

Let your courtesy be extended to your fellow-servants. Study their tempers and ways, accommodate yourself to them, bear with their weaknesses, and try to influence them for good. Show by your unselfishness that you are interested in them, and sincerely desire their welfare. Assume no superiority; help them in any difficulty; warn them of danger; and try to lead them in the ways of truth and safety. If by reason of their illness, additional work should for a time be laid on you, do not grumble at it, but brace yourself up for the emergency, and go through it as pleasantly and cheerfully as possible. You may some day or other require a similar service to be done for yourself. And if they should at any time treat your efforts to lead them to an interest in spiritual things with coldness or ridicule, still "overcome evil with good," and "be not weary in well-doing, for in due season ye shall reap, if ye faint not."

"YE SERVE THE LORD CHRIST."

Correspondence.

THE BAPTIST UNION TOTAL ABSTINENCE SOCIETY.

ABERDEEN, *May* 1883.

SIR,—I have just seen the last report of the above Society. The success of it thus far must be very gratifying to those who were instrumental in its

formation, as also to Temperance reformers generally. They feel that such Societies connected with the various denominations of Christians, help forward the cause of Total Abstinence immensely, because they reach a class which hitherto ordinary Temperance societies have got little hold upon, namely, the mass of Christian men and women, who, though some of them are abstainers, and *all* blameless in the master of excess themselves, have not yet taken a decided stand by joining any Temperance Society. I am convinced that if this subject be rightly presented to truly Christian minds, a large majority of them will speedily be gained to the ranks of Total Abstinence. *It only* saves the individual, the Church, and our country, from the ravages of drunkeness.

I write respectfully to suggest and to plead for the formation of a branch of the Society in every Baptist Church. Will not every pastor, brother, and sister who read this, strive to do something to commence the movement in the Churches with which they are connected, "The fields are white and ready to harvest." The young are ready to be gathered in masses, the middle-aged in great numbers, and many of the old amongst us, having seen the havoc and ruin wrought by drink all around them through life, are ready even in their declining days, to extend a helping hand by joining a movement which they can see is fraught with so much benefit to mankind. Those at the headquarters of the Society, will I hope do something during the summer months, to make it better known amongst the Churches, and to press its claims upom them.—I am &c.,

J. SEIVEWRIGHT.

THE BAPTIST CHURCH OF GOTHENBURG, SWEDEN.

EDINBURGH, *May* 1883.

SIR,—As you kindly promised me to leave place for a few lines in your valuable Magazine, I am glad to avail myself of the opportunity to lay before your readers the object of my visit to this country. The Baptist Church at Gothenburg, Sweden, I represent, has for a long time deeply felt the need of a chapel where to worship and preach the gospel for the many people willing to come to our services. The Church, although it has a membership of 270 souls, has "a little strength," as it consists of very poor people. Besides that, it is very expensive to build in the city. Therefore it would not have been possible for the Church to get a chapel at least for ten years hence, if we could not get some help elsewhere.

I have therefore spent several months in England, and three weeks in Scotland, and during the time raised about £630, including a kind promise of £100 from a gentlemen, on the condition that I could get the whole sum up to £1500, which I wanted to raise in Great Britain. I have therefore still a great job for me. I therefore, and because I know something about the generosity and liberality of the Christians in Scotland, trust that they will lend a helping hand to such an interesting cause, and come forward with their contributions. Those, how small they may be, will be most thankfully received. The whole country of Sweden is open for the gospel. Souls are in abundance brought into the kingdom of God, and our Churches grow rapidly. The Church at Gothenburg received by baptism last year 83 *new* members. In the whole country where the first Baptist Churches were organised in the year 1854, we have now 320 Churches with a membership of 20,000 souls.

We expect still greater blessings and results of our labours. May the Lord lay it on many hearts to show their practical sympathy with us in our work against persecutions and oppressions, and the Lord Himself shall have the honour and be praised.

Contributions can be sent either to the Baptist Mission House, 19 Castle Street, Holburn, London, E.C., or to the Editor of the SCOTTISH BAPTIST MAGAZINE, Edinburgh.—I am, yours &c., S SVENSON.

Short Notices of Books.

BAPTIST WORTHIES. A series of Sketches of distinguished men who have held and advocated the principles of the Baptist Denomination. By William Landels, D.D. No. 2—John Milton.

WHAT constitutes a Baptist? Is a Baptist one who simply maintains Christian baptism to be the immersion of believers? Or must one to be a Baptist submit himself to the ordinance which he holds to be scriptural? Then are there not certain evangelical views which one is expected to have and certain practices to which one is expected to conform to whom is accorded the name of Baptist? These questions have been stirred by the opening paragraphs of Dr. Landels' exceedingly interesting and able sketch of Milton. Milton undoubtedly held and advocated that believers' immersion was baptism. His own words are:—"Under the gospel, the first of the sacraments commonly so called is Baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit and their union with Christ in his death, burial, and resurrection." There is no evidence that he was baptised himself, and we may infer that he was not from his own words. "I should be inclined" he says, "to conclude that those persons who have been baptised while yet infants, and perhaps in other ways irregularly, have no need of second baptism when arrived at maturity."

As to his evangelical views it is significant at any rate that a little book entitled "Milton's last thoughts on the Trinity" (extracted from his Treatise on Christian Doctrine) is published and circulated by The British and Foreign Unitarian Associations. The editor of this volume closes his preface with the words:—"By these (thoughts) it will be seen that Milton is henceforth to be ranked among those Christian scholars, a numerous and honourable class, who have rejected the doctrine of the Trinity, as an unscriptural innovation, and a corruption of the pure doctrine of Christ. It may surely suffice to shield Unitarian Christians from some of the reproaches which are so frequently cast upon them, that to them belongs a triumvirate of intellect, wisdom, learning, and piety, which cannot be paralleled, in the immortal names of Locke, Newton, and Milton." Dr. Landels having quoted the words of Milton on the nature of baptism, which we have inserted, and stated that in favour of the position thus taken, "as regard subject and mode," he argues at considerable length, adds:—"This settles all question as to his being a Baptist in sentiment, and justifies us in claiming the weight of his name, great as it is in favour of the principle and the practice by which we are distinguished from all other sections of the church of Christ. As Baptists, we may well be proud of having such a name identified with our principles, grander there is none in the illustrious roll of English history."

Now which of the two denominations has the stronger claim for "the weight of his name in favour of" their principles and practices?

Before citing passages from this treatise on the Trinity, we wish to say that quotations of a very different kind might be given from the Author's earlier prose and poetical works, showing that his views were not always those here disclosed. "The Son likewise teaches that the attributes of divinity belong to the Father alone, to the exclusion even of Himself." Milton proceeds in the endeavour to prove the truth of this assertion with regard to omniscence, to supreme dominion both in heaven and earth, to supreme glory and to divine honours. Then meeting the objection that the Son is sometimes called God in the Bible, he observes in the first place "that the name of God is not unfrequently ascribed even to angels and men." His comment on the text, "Unto the Son He saith, Thy throne, O God, is for ever and ever," is this:—"In the next verse it follows, 'Thou hast loved

righteousness, &c., therefore God, even Thy God, hath annointed thee with the oil of gladness, above thy fellows,' where almost every word indicates the sense in which Christ is here termed God; and the words of Jehovah put into the mouth of the bridal virgins, Psalm xlv., might have been more properly quoted by this writer for any other purpose than to prove that the Son is co-equal with the Father, since they are originally applied to Solomon, to whom, as properly as to Christ, the title of God might have been given on account of His kingly power, comformably to the language of Scripture."

We intended to have referred to the views here expressed of the Holy Spirit, but space compels us to desist. Enough, however, has been said to make us question Dr. Landels declaration that "On fundamental questions, his principles were in the main what are now termed evangelical." But Milton's views on the subject of polygamy are, in our judgment, a sufficient reason to make us hesitate before we claim him as a Baptist. He "maintained and advocated" the principles of polygamy much more earnestly than he "maintained and advocated" the principles of the Baptist denomination; (Christian Doctrine from page 232), and, from what Macaulay says, it appears that his conduct in some measure (in this instance) coincided with his views.

"It appears to me" he says, "that, so far from the question respecting the lawfulness of polygamy being a trivial, it is of the highest importance that it should be decided." Two or three references to his detestable and degrading views on this subject must suffice. "With regard to the passage, 'they twain' . . . 'shall be one flesh' . . . . . if a man has many wives, the relation, which he bears to each will not be less perfect in itself, nor will the husband be less one flesh with each of them, than if he had only one wife." "He who puts away his wife, and marries another, is not said to commit adultery because he marries another, but because, in consequence of his marriage with another, he does not retain his former wife." "If then polygamy be marriage properly so called, it is also lawful, and honourable, according to the same Apostle: marriage is honourable in all, and the bed undefiled." Our admiration of Milton's splendid genius notwithstanding, we do not think that he can be claimed as "a Baptist Worthy."

Intelligence.

BROUGHY FERRY.—On Friday, May 25, at a social meeting of friends and well-wishers, the Rev. John Simpson, was presented with a purse containing 43 sovereigns on the occasion of his leaving Broughty Ferry to a charge at Willenhall, Staffordshire. The Templar Lodge Room was filled. The Rev. John Inglis presided, and there were also present the Rev. James Wilson, Parish Church; Rev. James Leask, St. Stephens; and the Rev. James Graham, Union U.P. Church. The Rev. James Graham made the presentation, and in the course of his remarks paid a very high tribute to the character of Mr. Simpson, referring to his faithfulness in the ministry and to the warm appreciation of his efforts by many in Broughty Ferry. He had also been asked to present a handsome brooch to Mrs. Simpson, as well as a neatly got up illuminated address, expressive of the respect and esteem which were entertained for Mr. Simpson. Mr. Simpson, in acknowledging the gifts, replied in very feeling terms, remarking that he would never forget the kindness which had been shown towards himself and his partner in life by their friends in Broughty Ferry. Hymns, songs, and addresses followed, the speakers referring to the great esteem they entertained towards Mr. Simpson. A very enjoyable evening was spent.—*Presentation.*—The ministers of the other churches have presented Mr. Simpson with the following address:—

We, the undersigned ministers residing in Broughty Ferry hearing that Rev. John Simpson is about to leave this place where he has laboured as Baptist minister for nearly seven years, desire to express our sincere esteem for his high Christian character and ministerial usefulness, and our conviction that his evangelical teaching was a source of good to the community. When his congregation requested him to withdraw his resignation we sympathised with them in this, as we felt that his presence here was as an atmos-

phere of peace and goodwill and sound teaching. Along with the whole community we part with Mr. Simpson with deep regret and commend him to the Great Head of the Church, who chooseth our lot for us.

JAMES GRAHAM, Union U.P. Church.
JAMES LEASK, St. Stephen's Parish Church.
JAMES SOMERVILLE, per JAMES GRAHAM.
JOHN LYON, Free Church.
GEORGE MACKNESS, D.D., Episcopal Ch.
W. W. PEYTON, Free St. Luke's.
JAMES WILSON, minister Parish Church.
G. EMSLIE TROUP, West Free Church.
DAVID H. LAWRENCE, Queen St. U.P. Ch.

The Rev. Mr. Heath being from home, his signature could not be obtained.

Mr. Simpson, in his reply, says :—

I beg most unfeignedly to express to you my sincere and deep gratitude for your very kind and unexpected expression of sympathy and goodwill. Your allusions to myself and my humble work in this place have taken me quite by surprise. And I shall always think of your testimony borne therein as extremely gratifying.

DUMFRIES.—Rev. G. W. Tooley has resigned the church at Dumfries on account of illness, and requiring complete rest and change. The congregation have presented him with a purse of money.

EDINBURGH.—DUBLIN STREET CHURCH.—A farewell meeting in connection with the departure of Dr. Macnair to Greenock, was held on Monday evening, 30th April, in the Hall of the Chapel. There was a large attendance of the members of the congregation, Dr. Landels, pastor of the church, presided. After a service of tea, and prayer offered by the Rev. J. Haig, Dr. Landels alluded to the purpose for which they had assembled. Farewells were not pleasant but in this case the pain of the farewell was softened by the circumstances that Greenock was not very remote, that it would be in their power frequently to see Dr. Macnair, and that he was leaving for a higher and more important sphere of labour. Mr. Rose, after dwelling upon the valuable services which Dr. Macnair had rendered as an office-bearer of the church, presented in the name of the members, and as an expression of their esteem and affection, a collection of books which it was hoped Dr. Macnair would find suitable in his ministerial work. The collection numbered over 70 volumes, and included several important exegetical works of recent issue. Remarks were made by Messrs. Scott, Urquhart, Lockhart, and Black, office-bearers of the church and other friends. Dr. Landels closed the services by earnestly commending Dr. Macnair, his wife and children to the Divine blessing in their new home.

EDINBURGH.—DUNCAN STREET.—The Rev. Richard Steel, evangelist of the Baptist Home Missionary Society, has concluded a fortnight's course of meetings in the Chapel here, speaking each evening except Saturday, the pastor, Rev. John M'Lellan presiding. The attendance was encouraging, much interest was excited, and at most of the after meetings anxious persons were conversed with, some of whom, it is believed received saving impressions, whilst the members of the church were cheered and quickened. Mr. Steel also held a daily meeting for children, which was largely attended. Before leaving, Mr. Steel was presented, through the pastor, with a present of books in token of appreciation of his stimulating services.

EDINBURGH.—MARSHALL STREET.—The second annual meeting of the members of Mr. Berry's Bible Class was held in the Hall of the church on Monday evening, 14th inst. The chair was taken at 7.30 by Mr. Berry the president, and there was a large turn out of members and friends, nearly 120 sitting down to tea. The meeting was opened by praise and prayer. Addresses were delivered during the evening by the chairman. Rev. A. Wylie, M.A., the pastor, and Messrs. Nimmo, and James Black. An interesting part of the evening's proceedings was the presentation to Mr. Henry Carr of Dr. Cunningham Geikie's "Hours with the Bible," 6 volumes, in recognition of the faithful services rendered by him to the class. Mr. Berry in suitable terms made the presentation, which was feelingly acknowledged by Mr. Carr. The report submitted by the Secretary and Treasurer, showed that the membership was gradually increasing and that the funds were in a flourishing state. Some excellent music was rendered during the evening by a large and efficient choir, under the leadership of Mr. Carr, and altogether the meeting was a most enjoyable one, and was brought to a close by the singing of the Doxology.

FORFAR.—The annual soiree of Manor Street Chapel Band of Hope was held on the evening of Thursday 10th inst. The class room was crowded, Rev. Mr. Downie occupied the chair. After doing justice to the good things provided, addresses were given by the chairman, Mr. Thom, superintendent, and Mr. Wishart. Solos, duets, &c., were given by members of the Band of Hope. Prizes were awarded to those who had been regular in attendance during the session. After the various votes of thanks had been proposed, a very pleasant evening was brought to a close by the chairman pronouncing the benediction.

GLASGOW. — ADELAIDE PLACE CHURCH.—The Rev. George Hill, M.A., of South Parade Chapel, Leeds, has declined the invitation of the church to succeed Dr. Culross in the pastorate.

GLASGOW.—SOUTH SIDE CHURCH. —This church having just completed the seventh year since its formation the pastor, Rev. W. H. Elliott preached special sermons on Sabbath, 6th May, forenoon and afternoon, and the Rev. James Jeffrey, M.A., of Erskine U.P. church, very kindly preached an eloquent sermon in the evening on "Home Missionary Effort." On Wednesday evening, 9th May, the members of the church held their annual social and business meeting, when the pastor, who presided gave a brief address congratulating the church on the harmony which prevailed, and the happy condition of the various schemes of work in which it took part, he stated the present membership was 185, and read a digest of the roll shewing for each of the seven years the members, the sources from which members had come, and the ways in which many who had been with us had been again disassociated, forming a most interesting statement, and one full of matter for thought for all the members. The various reports were then submitted to the meeting all of which were very satisfactory and were unanimously adopted. The Treasurer's report shewed that £387 had been raised for the general work of the church, and in addition £56 had been collected towards the Building Fund of our new church. An exceedingly pleasant and profitable meeting was brought to a close by the singing of the latter part of the 122nd Psalm.

GLASGOW.—QUEEN'S PARK CHURCH. —*Service of Music.*—The choir of above church gave their first concert on Friday evening, May 4, and were favourably received by a large audience. The programme was of a varied and most interesting character, and was gone through in a manner very creditable to Mr. Jeffrey the conductor, who was ably assisted on the occasion by Mr. Luther Hall at the piano, and Mr. John Conner at the harmonium. Altogether the service was most enjoyable, and we have no doubt next year the choir will have a more ambitious programme.

GLASGOW.—JOHN KNOX STREET CHURCH.—The annual trip of the Sunday school teachers and choir took place on May 24, the Queen's birthday, when an invitation kindly given by Mrs. Duncan to Clydesdale House Dunoon was gladly accepted. Dinner and tea were provided with the most lavish hospitality on the lawn, and no effort was spared by Mrs. Duncan and her family to promote the enjoyment of their numerous guests who spent a very happy day on the hills and by the shore. The choir sung several part songs in capital style. On the departure of the party, enthusiastic cheers were given for Mrs. Duncan and her family.

GLASGOW.—N. FREDERICK STREET. —The Rev. John Urquhart, late of Kirkcaldy, was inducted to the pastorate of of this church on Sabbath the 27th May. The Rev. J. W. Medhurst, of Portsmouth, a former pastor of the church, preached morning and evening, and the new pastor in the afternoon to a full chapel.—The recognition soiree was held in the chapel the following evening. Mr. Urquhart in the chair. Mr. Archibald Rae, secretary, welcomed the new pastor in name of the church. The Rev. W. H. Elliott delivered an address on the difficulties and lessons of church work and management in cities. Treasurer Erskine and Dr. Ferguson both bore earnest testimony to the Christian character of Mr. Urquhart as a man, and to his exceptional abilities and qualifications as a pastor. They predicted for him a career of usefulness in his city pastorate, because of their personal knowledge of his theological and literary qualifications. Mr. Urquhart said he had formed no large or sanguine expectations in coming among them. He had come simply because he felt it was from God that he should labour in their midst, his sole aim and intention being to preach among them the unsearchable riches of Christ. The Rev. T. W. Medhurst of Portsmouth, a former pastor of the church briefly addressed the meeting. Addresses were also given by the Rev. Dr. Landels, and Rev. Alex. Grant, and on the platform were Rev. P. J. Rollo, Rev. J. M. Munro, Rev. Geo. Yuille Rev. John Murray, Rev. John Crouch, and others.

GREENOCK.—The Rev. R. Macnair, M.A., was inducted to the pastorate of the church on Sunday, May 6. Rev. W. Tulloch, president of the Baptist Union, preached and presided. A public meetling and soiree was held on Monday night, when Mr. John M'Ilvain (senior deacon) presided, and amongst those present were :—Revs. Dr. Bonar, J. Davidson, J. M. Jarvie ; Provost Wilson and Mr. W. Muir, Greenock ; Revs. Dr. Landels, W. Grant, and Mr. Hugh Rose, Edinburgh ; Rev. W. Tulloch, Elgin ;

Rev. A. Grant. Messrs. C. A. Rose, J. C. Graham, Jervis Coats, W. Tulloch, jun., Glasgow; Rev. John Crouch, Messrs. Allan Coats, A. D. Gibb, Paisley; and S. Crabbe, Rothesay. The chairman remarked that he was the oldest office-bearer as well as the oldest member of the church, having joined it in 1822. During these sixty-one years the church has had six pastors. He welcomed the new pastor in the name of the church, aud hoped the tie formed between them would be a lasting one, and for their mutual advantage. Mr. Macnair having responded, Rev. Dr. Bonar said he could testify that the Baptist Church at Greenock was a stronghold of Christian truth and a well-spring of vital godliness. Rev. Dr. Landels and other gentlemen then addressed the meeting.

HELENSBURGH.—Mr. G. Wilson, of Pathhead, Kirkcaldy, has accepted a call to the pastorate of the Church here.

KELSO.—Rev. H. Ernest Crofts has accepted an invitation to the pastorate of the Baptist church worshipping at Holyhead-road, Wednesbury.

KIRKCALDY.—WHYTE'S CAUSEWAY. *Valedictory Soiree.*—A meeting was held on Monday evening, May 14, to bid farewell to the Rev. John Urquhart, who has accepted an invitation from North Frederick Street Church, Glasgow. Robert Herriot, Esq., occupied the chair, and was supported on the platform by Revs. J. Urquhart, J. T. Hagen, Dunfermline; W. Macintosh, Anstruther; W. Sidey, Cupar; T. W. Lister, Leslie; J. E. Marwick, Bethelfield; E. J. Bloon, Pathhead; W. Milne, Invertiel; and James Stalker, Kirkcaldy. The chairman after devotional exercises said, that if it had been an induction soiree, where all was joy, he would have been very pleased to preside over the meeting; but he was sure that they all, like himself, felt sorry at parting with their beloved pastor. His discourses had had been so eloquent, so powerful, and showing so much insight into the scriptures that they could not but deeply regret they were to be deprived of so valuable a teacher. However much they regretted his departure, they could not but wish him success in his new sphere of labour. Mr. George Gourlay stepped forward and said that he had been requested by the members of the congregation to present Mr. Urquhart with the following address:—

From the members of Whyte's Causeway Church. Kirkcaldy, to Rev. John Urquhart.

DEAR SIR,—It is with deep regret that we have felt constrained to accept the resignation of your pastoral charge amongst us.

The five years during which you have ministered to us have been so peaceful, so happy, and so prosperous, that we cannot but lament the severance of the tie which has bound us together throughout that time.

In leaving us, you have the satisfaction of knowing that your work in this town has been blessed to many who have come under its influence. Your exposition of the word of God has been instrumental in confirming their faith, renewing their hope, and inspiring their zeal, while emphatic testimony has also been borne to the success of your labours by a steady increase in attendance and in membership. Another proof of the prosperity of the Church under your care is the amount of contributions for Christian objects. These have enabled us to carry out various important improvements on the chapel and to engage in aggressive Christian work, while at the same time sustaining our support of other funds.

We trust that these tokens of success here will inspire you with hope and confidence in entering on your new and wider sphere, knowing that the same gracious hand which has guided and supported you in the past will be ever ready to guide and support you still.

In parting from you, we desire to give expression to the esteem in which you are held, and to assure you that, while we regret your decision to leave us, you carry to your new abode our best wishes and our prayers that the change you now make will be for the highest interests, both of yourself and of the church with which you are about to be connected.

To yourself, to Mrs. Urquhart, and to your family, we wish a very hearty God speed,—In name of the church.

JOHN ROSS, ROBERT HERRIOT,
GEORGE GOURLAY, JOHN ROSS, JUNR.
PETER TODD, *Deacons.*

The address was a valuable illuminated one, handsomely framed. Mr. Gourlay also in the name of the church and congregation presented the pastor with a purse of gold. Mr. Urquhart, in reply, said that he had passed through some wretched days before he came to his decision to leave Kirkcaldy, and the reason of his wretchedness was that he felt compelled by his judgment and by his conscience to accept the invitation to Glasgow. The one reason that had influenced him was that he felt he could be of more service in Glasgow than in Kirkcaldy. Since the call came, he felt the conviction growing that there and not here was the work for him. However, he would still cherish the fondest memories, and he would still remember them when he had ceased to be their pastor, still remember them with the same interest, with the same concern for their highest welfare that he had for them there, and he had no doubt that they would cherish the same sentiments towards him and the church to which he was going. Addresses expressive of the highest esteem for Mr. Urquhart, and of regret at losing him from Kirkcaldy,

were afterwards delivered by the friends on the platform.

LARGO.—Rev. W. Cleghorn, one of the missionaries connected with the Home Mission of Scotland, passed to his rest on Sunday, May 13. He has left a widow and six children, the eldest 14 years of age, unprovided for. Any friends disposed to help may communicate with Rev. W. Macintosh, Anstruther.

PAISLEY.—GEORGE STREET.—Mr. George Landels of Regent's Park College, London, son of Rev. Dr. Landels, Edinburgh, has received and accepted an invitation to the pastorate.

PATHHEAD.—*Presentation.*—A social meeting was held in the Town Hall, Pathhead, on Tuesday evening, May 22, in connection with the Mission held every Sabbath evening in Back Street Hall, to bid farewell to Mr. Wilson, the conductor of the Misson, who is leaving to become minister of the Baptist Chapel at Helensburgh. Mr. David Ireland occupied the chair. After praise and prayer, tea was partaken of; and the Chairman, in a few remarks, wished Mr. Wilson every success in the place where he was going to. Mr. Ratcliffe then presented Mr. Wilson, in the name of a few friends, with a handsome writing-desk, and said that he hoped he would ever remember the many friends he had in Kirkcaldy and Pathhead. Mr. Wilson replied by thanking the friends for their kindness to him, and said that he thanked God he had laboured as missionary amongst them, for he had learned many valuable lessons which would be of great benefit to him in the sphere which he had been called upon to occupy. Addresses were also delivered by Messrs. R. Herriott, Kirkcaldy; James Gray, Pathhead; and Colin Chrystal. Mr. James Wishart, being called upon by the chairman, also made a few remarks. A few hymns were sung during the evening which added greatly to the enjoyment of those present.

SELKIRK.—The Baptist Church in this town, was favoured in the end of April with a fortnight's evangelistic services, by the Rev. Richard Steel. The attendance was wonderfully good for the season of the year—averaging about a hundred on week-nights, and between three and four hundred on Sunday evenings. The work appeared to take as deep a hold on the Christians as the ungodly, but members of both profess to having received blessing. It appears to your correspondent that the Committee have done wisely in recognising the office, and in getting one so well qualified to fill it.

WISHAW.—Anniversary services were held on Sabbath, 22nd March, when the Rev. William Grant, of Edinburgh, preached forenoon and evening to good congregations. The services were very much enjoyed, and were not without good fruit.—The annual soiree was held on Monday evening, Mr. Whittet, pastor, in the chair. On the platform were Rev. Messrs. Grant, Edinburgh; Fulton, Airdrie; Millar, Coatbridge; and Mr. Kelly, Glasgow. After tea, the chairman, in a few introductory remarks, referred to the progress the church had made during the seven years he had been connected with it, and said these had been years of blessing. He looked back on the past with thankfulness, and to the future with confidence and hope. The Secretary then gave a short report, in which he stated that during the year, 29 had been added to the church, 25 of whom had been baptised there. The present number on the roll was 170, after deducting losses and removals they had a clear gain of 4. This year the church had become self-sustaining, and during the year they had been able to clear off a considerable portion of debt. He desired to express the thanks of the church to Mr. Houldsworth, of Coltness, Mr. Hunter, of Glenalf, Mr. Stewart, of Murdeston, and Mr. Hamilton, of Dalzell, for their liberal gifts. Mr. Kelly then addressed the meeting, and expressed great satisfaction at being present, and to learn that the church was in such a prosperous condition. Mr. Grant gave an address on sunshine. Mr. Millar and Mr. Fulton also addressed the meeting, and during the evening, several hymns were sung by the choir under the leadership of Mr. Lambie.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 4 Comely Bank, Edinburgh; those referring to to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

A Lesson from America.

By Rev. Oliver Flett, D.D.

MOST of our readers are aware that in America the Baptist denomination is exceedingly large and prosperous, and that this fact is oftentimes made use of in repelling the charge that is not seldom preferred, that the Baptists are but few in number. "Few in this country," it is replied, "but numerous in America."

Now, it is a very proper question to ask, how is it that Baptists are so numerous in America, and so few in this country? The answer must be mainly sought in the difference that exists in the way in which they carry on their work in the respective countries. The principles are substantially the same on both sides of the Atlantic; and it is to be presumed that if the same course that has been adopted on the Western side had been followed on the Eastern, similar results would have been experienced. Here, as in other domains of action, differences in the character and mode of procedure of the leaders explain the difference in results. American Baptists have taken one way; British Baptists have taken another. Generally, it may be stated, the American Baptists have been truer to the ideal Baptist position, than their brethren in this country. They have shewn more independence and enterprise in the advocacy and advance of their principles. They have shown more liberality both in time and labour and money, and more business ability in denominational work, than can be pointed to among British Baptists. I do not mean more in the aggregate, for that would be saying little. They are ten times as numerous as their brethren in this country, and that they should do more would be nothing to their praise. But they do more according to their numbers. They have far more than ten times the agencies and material resources at work than we have in this country. Take their church and sabbath school edifices, their colleges, with their organisation and endowments, their periodical literature from the child's illustrated paper up to the stately quarterly, and their splendid Publication Society, with its magnificent buildings, and all but illimitable stores of books for both young and old, and its annual business income of about $400,000.* Compared with all this, anything of a similar kind which we have to shew would make but a meagre appearance.

An example of the way in which our American friends conduct what we may call their annual meetings, we have in the reports of their late meetings at Saratoga Springs, held from Tuesday, 22nd May, till Monday, 29th May, inclusive. Very important questions came up for dis-

* Including the missionary contributions sent in to the Society, its income amounts to upwards of $520,000.

cussion, chief among which was one relating to the organisation required for the carrying on of Bible Society work. For some time this question had been at the front, and in many quarters feeling was deeply moved. As a consequence, not a little anxiety was entertained as to how a solution was to be reached. The difficulty of the situation was, indeed, grave, but *not too grave for the character and ability of the delegates composing the meeting.* Those in charge of the proceedings recognised the critical nature of the occasion, and arranged for a thorough discussion of the question. Two days were devoted to it, and on each day there were three meetings—morning, afternoon, and evening. Upwards of forty spoke. There was the utmost courtesy extended to all. Everything was fair and open and according to constitutional usage. By means of a committee on enrolment, and a committee on resolutions, care was taken to provide against irregularity in respect to the qualification of the delegates, and the propriety of the resolutions allowed to come before the meeting. It view of all this, it will not seem strange that a satisfactory and practically unanimous conclusion was reached. The right means were taken; the right course was followed; the right spirit was manifested; and the right result was brought about.

When in contrast with this, one thinks of what we have been accustomed to in our Scottish Union meetings, our backward condition is not in any sense a mystery. The contrast is so manifest that the state of things as it regards our annual meetings that has been prevailing for some time amongst us, might be not inadequately described as one wanting in almost every element of constitutional procedure and business success referred to above. No due preparation, no adequate time for discussion of important questions, no committee on business and resolutions, no committee on enrolment, no committee on selection, no record as to how the various delegates voted, and no proper sense of responsibility or care for the truer interests of the denomination.

Surely it is time that this matter of the conduct of our annual meetings was seriously taken up and dealt with. Last year an effort was made which ought to have been a beginning. It was carried that attention should be called in the yearly circular to the qualification of delegates, and that the delegates sent from the churches should sign their names in a book as they entered the meeting; and the year before it was decided that there should be an agenda paper prepared by the committee, so that there should be no room for dispute as to the kind of business to be brought before the meeting. But the whole was allowed to remain without practical use.

As an instance of the unsatisfactoriness of the present mode of procedure, take the case of the choice of speakers for the annual meetings, and office-bearers of the Union. In the meeting of the general committee, held in April last in Dundee, the choice of speakers and preacher was determined by the priority in which names were called out; and the haste with which the names were called was anything but seemly. It was matter for thankfulness that no American friend was present. Then, last year *during the annual meetings*, the Union had literally to go abegging for a vice-president. The work is attended to directly by the general committee, which consists now of 106 names! And the rule that seems to be followed is to accept the first name which any of

the 106 members may call out—irrespective of fitness on the one hand, or of willingness to serve on the other.

Now a *Committee of Selection* would remedy such glaring and humiliating defects, and it is to be hoped that a year will not pass till one is appointed. The kindred matters of enrolment, and of business and resolutions, have no less need of being looked after. The course hitherto followed in regard to such things does not represent the wisdom of the denomination. There is no lack of men who know how business ought to be conducted, but no one has yet put down his foot with sufficient firmness in favour of reform. Efforts, indeed, have over and over again been made, but the prevailing feeling has been as often adverse. Reform, however, is bound to come sooner or later, and when it does come, it is to be hoped that it will be all the more thorough on account of being so long delayed.

One item in the reform when it comes will be a more liberal allowance of time for the discussion of questions of importance. Referring again to the way in which our American friends do their work, we see that even after the special question which came up before their late meetings had been ventilated in the press for some months, two full days—morning, afternoon, and evening—were devoted to it; and other subjects of interest were in like-manner liberally dealt with in respect to time. The discussion, for example, of one phase of their Foreign Mission Work occupied twelve hours. If their work is well done, and if it is making splendid progress, they do not spare either time, or labour, or expense on it. This is the price which they shew they are willing to pay. In contrast with this it has been the custom far too much on this side to do our public denominational work on the cheap. Hence the poverty of results. Anything else would have been contrary to the Divine arrangements. Sowing sparingly means reaping sparingly; as sowing liberally means a bountiful harvest. There is nothing strange in the difference between our denomination in America and in this country. Our friends over there have been dealing with a liberal * hand in church buildings, in colleges, in literature, in all things pertaining to the advancement of their work, and God has rewarded them liberally; and now in the presence of this manifestation of His grace, we surely can hear his voice saying to us here, "Go ye and do likewise."

* An instance of the spirit and liberality which characterise their denominational action we have in the speech of Chester W. Kingsley, Esq., (Mass.), in the meeting of the Publication Society, on the closing day of the meetings. "The great work," he said, "cannot be done without *money*. I felt the vote was the voice of God to me. I pledge my church for $1,000. We ought to endow the Society with $1,000,000; and I am willing to be one of a hundred to do it."

Love the Scriptures, and wisdom will love thee.—*Jerome.*

ONE reason why multitudes remain impenitent and without any hope for eternity, is that they revolt at unpalatable truths. When their utter depravity is set before them, and their condemnation already before a holy God, and the reality of a "wrath to come," they revolt, and say I cannot swallow that. They must take God's bread or starve, for He will not change it to suit their sinful tastes; they must swallow pungent truths or die, for God will not sweeten a bitter medicine to please a sinful palate.—*T. L. Cuyler.*

Sermon.

STRONG UNDER BURDENS.

By Rev. Henry Ward Beecher.

THE Apostle records a very remarkable fact in his experience when he says that there was given to him a thorn in the flesh. There has been more hunting after that thorn by commentators and essayists, almost than after anything else mentioned in the New Testament. It has been the thorn of commentators that they did not know what it was. But whatever this thorn was, the Apostle thrice besought the Lord that it might be removed; and the Lord would not remove it; but He said, "My grace shall be sufficient for thee."

It is often a great deal better for one to bear trouble than to get rid of it. Instructed by this infliction and its results, the Apostle in an extraordinary degree glories in his infirmities. The sustaining force of Divine grace made itself manifest through his infirmities; and he had no other use for himself than to illustrate the power of Christ in him. To all intents and purposes, otherwise, he was dead. He felt that he was a dead man except in courage. He was alive there; but for his imagination, his sensibilities, for his whole mind, he knew of no use except as an illustration of the dealings of Christ with him; and he says that finally he has come to righteousness by his infirmities, that the power of God may be made manifest through him.

It is a matter of a good deal of interest for every one to ask which he is most concerned about; getting rid of trouble or so carrying it as that it shall illustrate the sustaining grace of God. I think that, generally speaking, the whole drift of this question is covered by that which inspires the petition that we may be relieved from distress. It is inherent in the very order of things, if I may so say, that the most distressing distresses which come upon us are often those which we cannot remove. If a man loses a leg no amount of praying will make another grow in its place. He must go through life without it. He may obtain a substitute, an artificial leg, but nothing more.

If a man has confirmed nervous disability, he is obliged to go on with it; but he makes up his mind, "I will bear it patiently; and I will not simply clothe it with patience, but I will give it an aspect of cheerfulness, so that whoever sees it will wonder."

An aunt who principally brought me up was continually subject to headache; she seldom, if ever, was without it for a day; and yet she was one of the most cheerful and entertaining of persons to the children who flocked around her. She carried that thorn all the time, and carried it with such patience and such cheerfulness that she became a benefactor of the little folks. She was always a striking illustration to me of how to bear trouble.

Persons that have reached my time of life have generally learned, if they learn it at all, how to bear trouble; and I think that one of the most instructive lines of inquiry would be by what steps men have been brought into a condition in which they can cheerfully and patiently bear

the various cares, and burdens, and calamities of life; where they fell; how they got up; the way in which the light broke in on them; what were their struggles between light and darkness; how far they have got along and where they stand now.

One of the great troubles in Christian intercourse is that men talk more about their trials than is wise. There is a proper reserve about such matters. But that every man has trials in attempting to live according to the laws of God is unquestionable. We fight against principalities and powers in our spiritual warfare. Some are in conflict with their pride, some with their affections, and so on. In many instances men are brought into struggle by reason of disappointment in their property relations and business affairs. Frequently the effect of the experiences of men in these regards is to bring their thought and feeling into subjection to Christ.

Now we are all of us having our troubles—some more and some less. Even I have had some; and I have found great grace and help in holding my tongue, and not talking about them. I have always had a repugnance to coddling my troubles, dandling them on my knee, as it were, wondering why so good a man as I should have been brought into affliction and tribulation, and all that kind of thing. I have said to myself, at various times, "Why should the master come to sorrow and not the servant? Christ wore a crown of thorns; his coronation was grief; and shall I shrink and whine because I am in trouble?"

David relieved himself by lyrical statements of grief. I cannot read them. When I come to the Psalm in which we are exhorted to trust in the Lord, and do good," I am in sympathy with it at once; but those psalms of David which seem to represent him as lying prone on the ground go against the grain with me. I suppose they are adapted to the want of some persons; but I doubt whether they are the most profitable reading for the majority of people when they are in trouble. I think those passages in which we are called upon to look unto Jesus are a great deal more beneficial. Looking away from time and its trials to a better state of things in the future is the most heroic way. To courageously meet the troubles in life with the reflection that in a few years at most they will be all over, is a great deal better than to sneak around the corner, so to speak, in order to get rid of them.

Go on doing good. "I would," a man says, "if it were not for this weight." Well, carry the weight. "I would if I were stronger." Well, if you are not strong enough to carry it, lay it down; but of all things do not whine. Do not be for ever talking about your troubles. If the flood has been rising higher and higher and you cannot restrain it, pour it out and be done with it; but do not leak it out, drop by drop, to the annoyance of everybody about you.

"Put on the whole armour of God," and, "having done all, stand"—that is, exert yourself in every known way; and if that does not meet the whole case be prepared to stand until God's will is accomplished. In his own good time he will make known his secret dealing with you, either in this life or in the life to come.

It seems to me that the fundamental graces in this life are, first, good nature; and second, cheerfulness. You need not look for these graces in the New Testament. They are not put down there. Good, sound

health, without which there is no real trustworthy experience, since you cannot know how much is morbid and how much is not: good nature. that amounts in many cases to Christian nature; and cheerfulness, that is more than good nature, though not unlike it—these should be perpetually cultivated by every man who desires to be a full Christian. Especially, maintain cheerfulness.

I am not a wit, but I have an endowment which enables me to appreciate humour; and I thank God for it, as something that has stood me in stead in dealing with men, and very likely in the dealings of men with me, for time and time again, when things have come up which aroused my indignation and resentment, they have presented themselves to my mind in such a ludicrous or amusing light that I could not restrain laughter, and that was the end of them.

And then, over and above these things, have patience, which is one of the most admirable qualities that a man can exhibit in life. Let one deal with his eternal difficulties or his inward afflictions along the line of this noble trait, and he will do well enough. Be able, if need be, to give up your cherished plans. If God puts a heavy burden on you, carry it without murmuring, if you cannot shake it off. What if it bears wrong done to you, it is a great deal better to take wrong than to do wrong. Let alone, as far as may be, the ten thousand little frets and bickers of life. Let patience have its perfect work in you.

Temperance.

MR. JOSEPH COOK, in a recent Boston Monday Lecture, said: —"The Church of England Temperance Society, not a fanatical body at all, has two sections—one for total abstainers and one for moderate drinkers. But when it organises a Rescue Section and sends agents down into the slums to recover drunkards, it insists always that these men shall take a pledge of absolutely total abstinence. I say not only every preacher, but every church member, rich or poor, and most especially if his position as an employer of labour makes him a trellis-work over which many lives run, should be a member of the rescue section of society. This English Church Temperance organisation, with a double basis, is now being imitated on our shores. That most honoured veteran in the Temperance cause, William E. Dodge, I believe, gave the imitation his blessing in New York the other day, after hearing Bishop Clark's public defence of it. I cannot quite give it mine. I do not believe in its pledge as to moderate use of alcohol. I never should organise a Temperance Society on that basis myself. Nevertheless, I cite this movement in the Church of England Temperance Society to show you that, although it is not fanatical and has a double basis, it always puts total abstinence into its rescue work. It insists on the pledge of total abstinence for the young. Let us stand on this lofty example. Our soft society, connected with fashionable and wealthy ecclesiastical establishments, dearly likes to know what is the sense of the upper ten thousand in the ecclesiastical world. The sense is total abstinence for all who go into the rescue work of society; the

sense is total abstinence for the young; the sense is that the preacher who invites the young convert to his table has no right to put before him the intoxicating cup. A great preacher in London was defending his wine-drinking to me; and I said: 'Suppose John B. Gough were a poor inebriate in London, and were to be converted, which church would it be better for him to join, yours, where they set him the example of moderate drinking and where you put before him, at your own table, intoxicating liquor, or would it be better for him to join Mr. Spurgeon's church, where the pastor sets the example of total abstinence?' That argument touched him, although he was invulnerable to every other. That is the argument we are to apply, under our free church system, to the conscience of every man and woman who would belong to the rescue section of religious society."

The Spirit of Christian Brotherhood.

THERE is to us a special interest in the following notice and letter (taken from the *Freeman* of May 25) arising from the fact that it was once our happiness to attend Professor Perowne's Lectures:—

"We have pleasure in inserting the following letter, which was received by the President of the Baptist Union soon after the annual meeting. His natural disinclination to publish a private communication of such a character explains the delay in its appearance in our columns. Yielding, however, to request, and with the courteous permission of the writer, the president now allows it to appear, and our readers will doubtless agree with us, that such an illustration of the spirit of Christian brotherhood as the letter evinces is worthy of the brief space it occupies!—

Deanery, Peterborough, April 30, 1883.

To Rev. J. P. Chown, President of the Baptist Union.

Rev. and Dear Sir,—I have just read in the last number of the *Nonconformist* the admirable address which you delivered as President of the Baptist Union a short time ago. Will you pardon me if, as a stranger to you personally, I venture to write and thank you for it, and assure you of the pleasure which its perusal gave me. It breathes throughout the very spirit of our Master, and rises above all the petty jealousies and wranglings of churches, and sects, and parties, into a serene and holy atmosphere. Surely between all who love the Lord Jesus Christ in sincerity there must be a bond of union closer and stronger than any differences which keep them externally apart. And any teacher who tries to make us feel this as you have done is conferring the very greatest blessing on all who come under this influence.

That God may abundantly bless you in all your work for Him, is the sincere prayer of, dear Sir,

Yours very faithfully,

J. J. STEWART PEROWNE.

P.S.—I do not, of course, forget that your words were addressed, primarily, to your own churches, but I feel that the spirit you breathe must extend far beyond your immediate hearers.

Barbarous Persecutions in Russia.

A YOUNG Russian came often last year to visit our brethren, and the Bible was made clearer to him. He became very uneasy, and confessed himself to be a great sinner. He then regularly attended the Russian Church, and it was soon evident to the priest that some work was going on in his mind. When Lent came, and the priest came out of the Holiest with a crucifix, and all present as usual pressed forward to kiss it, this young man fell upon his knees and prayed silently to his Saviour. That astonished the priest, who had him called forward, when he invited him to kiss the cross. The young man replied —"I kiss neither wood nor metal; henceforth, I believe on the living God." The priest asked who had taught him thus, and he replied— "Christ has through His Holy Spirit opened my eyes." Then the priest became enraged, and said—"No priest, not even the highest, can alter these holy rites, and will you set yourself against our Holy Church?" He was told to declare, in writing, that he would remain faithful to the Church, and as he hesitated, they proceeded to employ force. He and two others who shared his views were bound to three linden trees, stripped to the waist, and then beaten fearfully with birch rods. The two others were in this way won back to the Church, but it was of no avail with our dear Brother K. The ropes attached to the church-bells were taken down, and with these his hands were tied behind him, and then the poor fellow was taken to an open space in the village where already a heap of birch rods lay ready. Here he was stretched out, stripped naked, and stripes without number laid upon him—at least, over 800; of course, his body was quite disfigured—black; and in many places the flesh quite loosened from the bones. And all this was done by a priest who finally promised him that he would have him hacked into little pieces and strewed about the street.

All this only drove our dear brother nearer to Jesus, and the Inquisition went on. After several days some high civil authorities came, and a high ecclesiastic—the Archimandrite, and K. was called before them. When he had for some time been ridiculed and censured, the judge said, "If you still will not submit to your Church, I will write an order, and you must come to a place where your life will be at stake." He answered—"Your worship must, however, not summon me, but Him who has brought about this change in me." The judge said—"Name him," and he replied—"That I can do—Jesus Christ, who shed His precious blood on the cross, and with that blood has ransomed me a poor sinner. You must summon Him, for it is His doing that I stand before you to-day. He helps me also to suffer, and I am satisfied in Him." They then looked at one another, and another judge said—"I know this religion; they are Anabaptists. They are very pious; with them you may leave a whole room-full of gold, and they will touch nothing. They will even lay down their life for their religion." In consequence of this he was set free; his wounds are now healed, and he has been able with gladness to receive baptism, which a preacher among the Stundists administered.—*From the Quarterly Reporter.*

"Stay at Homes."

MANY a minister in Scotland will fully appreciate the following remarks lately made by "The Christian at Work," on the careful students of meteorology to be found in all congregations, who can go to late parties, eat suppers in the early hours, and brave the rigours of a winter's morning in coming from their favourite dissipation, but who cannot be coaxed out to church if there is a cloud in the sky though no bigger than a man's hand, or a breeze blowing, though no stronger and colder than, on any other day, would be regarded as merely sufficient to put the blood into a pleasant glow while it quickened the step, brightened the eye, and apparently made life for them all the more worth living:

"Ah! how discouraging these stay-at-homes are! If they knew how depressing their absence often is upon the minister, would they not find themselves more regular attendants upon the church services? It is related of Dean Swift that when the Dean's congregation was so small as to include only the sexton and himself, he began the service by saying, "Dearly beloved *Roger*, the Scripture moveth you and me in sundry places to acknowledge," &c. Many a preacher has preached most effectually to a few—just as the Great Teacher preached to but one at a time. The minister, then, can do his duty to those that remain, and, if he choose, pray as we once heard a minister pray—'Not, O Lord, for those only who are providentially prevented from being with us, but who have stayed away because of this shower, which would not have kept them from business or a kettle-drum.'"

Too many are found who rather seem to glory in these stay-at-home tendencies, and who, of course, excuse their conduct by alleging that there is little inducement for them to go to church for all the good they receive there. Such talk is well enough for those who make no pretensions to religion, but surely on the lips of such as profess to know God and to worship Him, it is strange and inconsistent indeed. We cannot do better for the benefit of all such than give another paragraph from the paper we have already referred to:—

"There are Christians and Christians;—those who always may be seen in their places in church; and there are fair-weather believers, who stay away—we had almost said whenever there is a heavy dew. May the Lord bless the sermon addressed to the gathered few on these rainy Sundays; and may He bestow His richest blessing upon these dainty stay-at-homes, who are either not sufficiently interested in religion to attend church on a stormy day, or have so much of the article at home that they can get their full there, and consequently have no occasion to expose themselves to the inclemencies of a humid atmosphere by going to church when umbrellas and waterproofs are in demand."

These are Thy wonders, Lord of love,
To make us see we are but flowers that glide:
Which, when we once can find and prove,
Thou hast a garden for us, where to bide. *George Herbert.*

Little by Little.

Step by step the Alpine climber
Presses upward sure and slow,
Till his feet are firmly planted
In the realm of endless snow.

Blow on blow the sculptor fashions
Roughness into symmetry,
Till the dark rock gleams with brightness
In its new-born majesty.

Touch by touch the picture groweth
Into beauty, life, and light,
Till its colours and proportions
Fill us with intense delight.

Tick by tick the clock aye ringeth
Welcomes to eternity,
Adding warning unto warning
To the heart in thee and me.

Word by word the book is written
With its tale of woe or weal,
Till the writer has accomplished
The great object of his zeal.

Wave on wave the wild tide creepeth
Farther on and up the shore,
Till the stranded boats are floating
Free and buoyant as of yore.

Such is life in all its phases,
Little things make up the great,
Therefore scorn them not, but make them
Stepping-stones to heaven's gate.

Walter J. Mathams.

Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt, he that suffers by imposture, has too often his virtue more impaired than his fortune. But as it is not necessary to invite robbery by supineness, so it is our duty not to suppress tenderness by suspicion. It is better to suffer wrong than to do it; and happier to be sometimes cheated, than not to trust. He who is spontaneously suspicious, may be just charged with radical corruption.

"Though wisdom wake, suspicion sleeps
At wisdom's gate; and to simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems."

Notes and Jottings.

CONTRARY CUSTOMS.

BESIDES living on the other side of the globe, thus making their midnight our noonday and their sunset our sunrise, the Chinese have many ways just opposite to ours. Some of the more amusing ones are given in the *Christian Advocate* by Rev. Selah Brown :

In matters of dress John Chinaman finishes where the rest of mankind begin. His waistcoat is outside his coat, and his drawers outside his pants. We blacken our shoes, he whitens them. Our ladies compress the waist, theirs the feet. Our women wear long dresses, theirs long sleeves. In China the men carry the fans, and the women wear the trousers. In eating, their customs are in striking contrast with ours. We have a soup as a first course, and dessert at last ; they have dessert at first, and soup at last. They ignore knife and fork and spoon, and eat with two "chop-sticks," both held in the right hand.

With us the right hand is the place of honour ; with them it is the left hand. In dating letters we place the year last ; they write the year first. Instead of saying, "North-east" or "South-west," they say "East-north" and "West-south." They always speak of the mariner's compass (their own invention) as pointing to the south. Here, a mother shows her affection for her child by kissing it ; a Chinese mother smells it. We locate the intellect in the brain ; they in the stomach. We pay our physicians when we are sick ; they pay the doctor while they are well, but as soon as they get sick the pay stops. Here, men kill their enemies in revenge ; a Chinaman gets "sweet revenge" by killing himself. They mount a horse from the right side, and when they want him to go they say, "Whoa." The men ride sidewise, and the women astride. We use lanterns in a dark night ; they carry more lanterns at full moon.

REPRESSION.

How many live a stingy and niggardly life in regard to their richest inward treasures ! They live with those whom they love dearly, whom a few more words and deeds expressive of this love would make so much happier, richer, and better ; and they cannot, will not, turn the key and give it out. People who in their very souls really do love, esteem, reverence each other, live a barren, chilly life, side by side, busy, anxious, preoccupied, letting their love go by as a matter of course, a last year's growth, with no present buds and blossoms. Are there not sons and daughters who have parents living with them as angels unawares—husbands and wives, brothers and sisters, in whom the material for a beautiful life lies locked away in unfruitful silence—who give time to everything but the cultivation and expression of mutual love ? The time is coming, they think, in some far future, when they shall find leisure to enjoy each other, to stop and rest side by side, to discover to each other those hidden treasures which lie idle and unused. Alas ! time flies, and death steals on, and we reiterate the complaint of one in Scripture —"It came to pass, while thy servant was busy hither and thither, the man was gone." The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I did not know what he was to me till he was gone." Such words are the poisoned arrows which cruel death shoots backward at us from the door of the sepulchre. How much more we might make of our family life, of our friendship, if every secret thought of love blossomed into a deed ! We

are not now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organisation, which shrinks away from too much of these, repelled and overpowered. But there are words and looks and little observances, thoughtfulness, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.

PERILS IN THE PULPIT.

I DO believe the station of a popular preacher is one of the greatest trials on earth: a man in that position does not stop to soberly calculate how much, or rather how little, is done when there appears a great effect, nor to consider how immense is the difference between deeply affecting the feelings, and permantly changing the heart. The preacher who causes a great sensation and excited feelings is not necessarily the one who will receive the reward of shining as the stars for ever and ever because he has turned many to righteousness. Misery is a trial, but it makes this world undesirable; and persecution estranges a man from resting on earthly friends, and forces him to choose One whom he would never have chosen if any other offered; but prosperity makes earth a home, and popularity exalts self, and invites compliance to the world. It is the old story of one winter in Capua effecting a ruin for Hannibal which neither the storms of the Alps, nor the sun of Italy, the treachery of the Gauls, nor the prowess of the Romans could achieve.—*F. W. Robertson's Life and Letters*, vol. i., pp. 24, 25.

THE BROAD SHOULDERS.

Cast all thy care on God,
Nor deem thou doest wrong;
With ease He'll bear the largest load,
For He is very strong.

What makes thy spirit bend
He will not feel at all;
The mighty universe itself
To Him is very small.

Then be thou wise at once,
Come in thy need to Him;
Why should'st thou bear the cross alone,
Which wearies every limb?

If thou should'st longer stay,
'Twill grow in size and weight,
Until it crush thee in the dust,
And make thee wise too late.

Be this thy heart's true creed;
God knows thy every care,
And only waits thy willingness
Thee and thy cross to bear.

WALTER J. MATHAMS.

The Voiceful Text.

"BEAR ye one another's burdens, and so fulfil the law of Christ." Christine Duncan sat lost in thought, an unheard-of thing for that usually thoughtless, merry-faced girl. The winter sunshine sent its gladdening rays across Christine's hands folded in her lap. Her bird, hanging over her head seemed on the verge of splitting its pretty throat by the intensity of his song, hoping thus to attract his mistress, but he did not succeed. An elderly gentleman who had remained all night in the Duncan mansion had led family worship that morning. It had proved a revelation to Christine. She watched him as he read from the Book of books. Her eyes were full of admiration, for she had the eye of a true artist for a beautiful picture. Unmistakably he made a beautiful picture. Possessed of a fine face, enshrined in that crown

of glory, silvery hair, with eyes expressive of mingled intellect, purity, and charity to all men, surely he was well worth looking at.

As for his voice, one could not help being charmed with that sweet tone, cultured and winsome as it was in the extreme. Christine was enraptured—even better than that, she was awakened.

Clearly, lovingly, he finished the reading with the verse, "Bear ye one another's burdens, and so fulfil the law of Christ."

Then such an earnest, beautiful prayer, followed, explaining voluntarily, as it were, the meaning of bearing one another's burdens, that Christine felt lifted up in some strange, unexplainable way.

But she felt very much ashamed, very down-hearted just now, sitting by the window. And it is not to be wondered at, either, when one considers that eighteen years had rolled by before she had made the least endeavour to translate the lovely text to her own heart's understanding.

"I've never borne the least part of any one's burdens, I do believe. What a burning shame for a girl of my age to say!"

"There never seemed any particular burdens to bear at home. We are wealthy, and mamma has always had a maid. Papa is away all day, and don't seem to care for anything except rest when he comes home in the evenings. Then, besides that, I am generally over to Floy Rathbone's evenings. It's pleasant there, and here its lonely. I wish the two children who died when they were little had lived, then I'd have some burdens to bear just as Floy has. I wonder how it would seem to wash little faces as Floy does. But then if they had lived, probably mamma would never want me to wash faces; she would employ nurses for that."

A sad look overshadowed the bright face as Christine began to realise her uselessness. Unshed tears were in her blue eyes as she thought—

"I would like to fulfil the law of Christ. I want to bear some one's burdens. I must try to think where to go."

Ah! dear Christine, don't go too far to begin your blessed work of burden-bearing. "Charity begins at home."

"Ned, the canary, sang on; Christine, unheeding, thought on, and then a prayer, the first real prayer, simple yet full, was uttered.

"Father, forgive me for leading so thoroughly selfish a life. Show me, I beseech thee, how to bear another's burden."

This was her prayer, and the answer came, a light dawned.

"Oh what a blind girl I have been," she said sorrowfully. "Here I've utterly ignored the burdens in my own home. I'll begin here with papa. Now, as I think seriously, I believe papa has many burdens. He looks pale, worn, and weary."

That evening as Mr. Duncan left the street car at the corner and walked towards his home his heart was very heavy. He was tired and going home. Why did not his face brighten? Because he was weary of the old routine. He knew it by heart. He would let himself into the front hall with the help of his night key. A dim light would be burning there, but no one in sight. Then he would throw aside his heavy coat, his hat and overshoes, and make his way to the library, which was never lighted until he came and struck the match. His wife would be up in her room, and Christine either in hers or over at Floy

Rathbone's; he would see them at the table a half hour later, when Dorcus had supper ready. Then after supper he would return to his library, his wife would run over to some of the neighbour's, or perhaps to her room, and Christine would entertain callers in the parlour, or busy herself in some out-of-the-way corner. That is the story he *could* have told you, but then he would not; Mr. Duncan was too proud a man to let the world know that his home life was not quite satisfying. He had some unbidden thoughts as he walked along.

"Wallace Mayne wanted me to join their 'club' this evening. They've been fitting up their rooms in crimson satin upholstery, have new wine service, cut glass, and silver. He says they have jolly times there. Ah, what am I thinking of? Pshaw! what does a sober family man like me mean to be thinking of a 'club' like that?" And a look of pain came into Mr. Duncan's eyes. He reached his own door, put the key in the lock, but did not turn it; the door was opened for him by Christine, who greeted him finely.

"You look cold and tired, papa," she said, kissing him. "Let me help you off with your coat."

"What does it all mean, dear?" Mr. Duncan asked in sort of dazed way, which made Christine's heart ache, although she asked merrily, "What does 'what' mean, papa?"

"Why everything—you here to meet your father, the bright hall, the sitting room and library all aglow. Have you company, Christine?"

"Not unless you call yourself company. Come into the sitting room, papa."

Mrs. Duncan was there with a smile upon her face. "Christine has everything ready for you this time," she said.

Mr. Duncan glanced around. His large chair stood near the grate, the foot-rest conveniently near. Christine stood holding his dressing gown, while his slippers were warming on the hearth.

Rich and influential though he was, this home attention was something new to him. As he sat down there were tears in his eyes. He put out one hand; Christine was beside him half laughing, half crying. "Oh papa! I never in my life felt so ashamed and humbled, to think such a trifle of attention from a daughter is so new an occurrence as to surprise you. Can you, will you forgive me?"

"If there is aught to be forgiven, you are forgiven, dear child. I am a happy man to-night."

After supper Christine read the evening papers for her father. Home had never been so sweet before.

"You have saved my eyes some hard work, my darling; the paper is almost too fine print for me."

"Then count on me every night, papa."

The days rolled on, Christine learning new lessons in burden-bearing. The opportunities were many, now that she had open eyes and a loving heart. She found that her father enjoyed all her little attentions. She could play, sing, or read to him as he desired. Sometimes a plate of fruit with a napkin and knife were waiting for him, sometimes a dish of nuts or raisins, sometimes a laughter-provoking article was marked for his benefit, and through it all he could feel his daughter's love, and life grew easier.

Then, too, Christine helped her mother to bear her burdens. The weak, grieving mother grew stronger in character until she became in deed and word a true helpmeet. "We can't bring the children back, mamma," Christine reasoned, "but we must live so as to go to them."

There was burden-bearing in the kitchen, too. Nora was overjoyed when one day Miss Christine inquired kindly about her friends, and dressed a dolly gaily with blue silk and lace for her sister's little child. As for Martha, the chambermaid, she looked upon Miss Christine as almost a saint. She told her friend, Biddy King, "Shure an' didn't she take the bonnet that almost crazed me tryin' to trim it dacent, and fix it illigent wid her own puty fingers; an' didn't she cut up two of her very own dresses an' make the swatest clothes for poor Mike's gurrels; an' didn't she talk so swate and be so kind that poor Mike gave up the drink entirely? Ay she did. Mike's a sober fellow now. Blessin's on her."—*National Temperance Advocate.*

Successors of Roger Williams.

THE General Meeting of Baptists recently held in Brooklyn may serve to remind the public that in point of numbers they are the second denomination of Christians in the United States, and that they share with the Methodists a type of aggressiveness, which has doubtless given the two bodies their numerical superiority. . . .

The looker-on at this Baptist gathering from all parts of the country of representative men, is also struck with the wealth of personal power, culture, and wisdom which the denomination has developed. It is probable that Baptists themselves may have been startled at the display of eloquence, sagacity, and applied culture on the extemporised platform of this General Meeting. The by-standers must have been even more impressed by the absence of denominational peculiarities, and the small degree in which the meeting had a theological or ecclesiastical atmosphere. The speakers were American gentlemen interested in promoting human welfare, who had come together in a perfectly voluntary way to exchange views and reach an informal understanding upon matters not defined in the doctrines of their church. Here and there, denominational methods came to the front; but mainly the talk ran to the philanthropic, educational, and administrative questions which the progress and mental activity of the time have made conspicuous. In these respects, it was an Episcopal congress over again; indeed, almost any other denomination of Christians would have talked on nearly the same subjects and expressed the same views. None of these Baptist gentlemen seemed to want any instruction about "running" a Baptist church; whether laymen or ministers, their education in Baptist theory and practice seemed to have been finished at home. The on-looker said to himself, "After all, there does not seem to be much difference between these gentlemen and those I have seen at Methodist, Episcopal, Presbyterian, and Congregational big-talks." . . . Let it not be understood that the Baptist gentlemen in the Brooklyn meeting were hiding their special

doctrines respecting Baptism and the Lord's Supper. They simply did not need to strengthen each other on these points so tenaciously held by all of them—and yet both doctrines appeared there as the twin columns on which the church of Roger Williams rests. And the observer may leave this meeting, remarking, as he goes out, that these Baptist gentlemen have solved a great problem. They combine the most resolute conviction, the most stubborn belief in their own special doctrines, with the most admirable tolerance of the faith of other Christians. And this combination of sturdy faith with graceful tolerance makes it easy to recognise them as the successors of Roger Williams.—*Tribune.*

The Image of God.

"I am God, and there is none like me."—Isaiah, xlvi. 9.
"Christ, who is the image of God."—2 Cor. iv. 4.

"*Thou!* art thou like to God?
(I asked the question of the glorious sun)—
Thou high unwearied one,
Whose course in heat, and light, and life, is run?

Eagles may view thy face—clouds can assuage
Thy fiery wrath—the sage
Can mete thy stature—thou shalt fade with age—
Thou art not like to God.

Thou! art thou like to God?
(I asked this question of the bounteous earth)—
Oh, thou who givest birth
To forms of beauty and to sounds of mirth?

In all thy glory lurks the worm decay;
Thy golden harvests stay
For seed and toil; thy power shall pass away—
Thou art not like to God.

Thou! art thou like to God?
(I ask'd this question of my deathless soul)—
Oh, thou, whose musings roll
Above the thunder, o'er creation's whole?

Thou art not. Sin, and shame, and agony,
Within thy deepness lies,
They utter forth their voice, and cry,
'*Thou* art not like to God.'

Then art *Thou* like to God?
Thou, who didst bear the sin, and shame, and woe—
Oh, Thou, whose sweat did flow,
Whose tears did gush, whose brow was dead and low?

No grief is like thy grief; no heart can prove
Love like unto thy love,
And none, save only *Thou*, below, above,
O God, is like to God!"

MRS. BROWNING.

Correspondence.

WAS MILTON A BAPTIST?

TO THE EDITOR OF THE "SCOTTISH BAPTIST MAGAZINE."

SIR,—Although it is a rule with me never to reply to what reviewers say of anything I have written, your notice of my sketch of John Milton seems to render it desirable that I should depart from this rule for the purpose of calling the attention of your readers to a matter of fact in reference to which the article may convey to them a false impression.

I should like them to understand that the only reason I give for placing Milton's name in the list of *Baptist Worthies* is that *he held and advocated the principles and practice by which we are distinguished from all other sections of the church of Christ.* It was quite legitimate for you to pronounce this reason insufficient. And had you simply done this, I would not have ventured, in your pages, at least, to demur to your judgment. What seems to me neither called for nor legitimate, is your giving them the impression, which both your argumentation and your quotation of my words out of their connection are fitted to give, that I did so on the ground of his orthodoxy as well. I do not say this was intended; but nevertheless I feel that this must be the effect of your remarks, and that if this were not your intention, they are not quite relevant. As a corrective, therefore, I beg leave to quote what I said on this point in full. Admitting that Milton was not a member of a Baptist church, I attempt to account for it thus:—"The non-membership, however, is sufficiently accounted for by the fact of his theological divergence from the churches of the time. For although on fundamental questions, his principles were in the main what are now termed evangelical, he was too much inclined to Arminianism for the stiff Calvinism which then prevailed. And on the relation between the Father and the Son, the first and second persons in the Divine Trinity—indulging in speculation where all speculation is at fault, he favoured opinions that were not strictly orthodox." Whether this opinion of his heterodoxy be sufficiently pronounced or not, it is at least sufficient for my purpose, and as it shews that I do not place him among Baptists on the ground of his orthodoxy, it renders your argumentation on this subject uncalled for, so far as my placing him among them is concerned.

As I have taken up my pen, may I be allowed to add that the designation of Baptist was applied to a religious body in England, of whose existence you do not appear to have heard, who were Unitarians in theology; and I am not aware that their right to be so designated was ever questioned; nor do I see even in the light which your article supplies that it *could* be questioned fairly. Moreover, although Milton held other heresies, according to your shewing, and even pleaded for polygamy, I fail to see how his being either a Polygamist or a Monogamist can affect the question of his relation to Baptist principles, or the reason I give for placing him among Baptists. I was not aware that in our views on these points we were distinguished from all other sections of the church of Christ.

You are no doubt aware that the question, "What is a Baptist?" as you

put it is much too wide for discussion in your columns. But it may not have occurred to you that the application of the principle involved in your argument, might lead to issues for which possibly you are not prepared. A minister in America, on seeing my sketches advertised, wrote to me protesting against President Garfield's name being placed in the list; because, forsooth, he was not connected with what claims to be the Baptist denomination in America, but held the principles of the late Alexander Campbell of Bethany, and associated with the people known as "the Disciples." Until I read your article I fancied that this view of the meaning of the word Baptist was confined to the other side of the Atlantic. Now I perceive the light has reached Scotland also, and as the result I begin to apprehend serious changes in our denominational nomenclature, owing to the difficulty of determining who are Baptists and who are not. For if the word is to represent not merely a man's views of the ordinance, but soundness of belief on all questions of theology, and even of marriage, where shall we find the keen and infallible discernment which is able to pronounce on the question, and to draw the line at the proper point? Who among us will come up to the standard? One questions if even the editor and the staff of the SCOTTISH BAPTIST MAGAZINE would be allowed to remain on the list; but can hardly question that excision would affect them much more seriously than it is likely to affect John Milton.

If it were possible to suppose any reader of the SCOTTISH BAPTIST MAGAZINE to be ignorant of Milton's writings and life, it might be necessary to enter an indignant protest against what you say of Milton's conduct in connection with the question of polygamy. No reader of "Paradise Lost," however, will imagine its writer to have been guilty of living an impure life. Nor will they believe in the unchastity of the high-minded man

> "Whose soul was like a star and dwelt apart;"

the writer of the lines beginning—

> "So dear to Heaven is saintly chastity,
> That when a soul is found sincerely so,
> A thousand liveried angels lacquey her,
> Driving far off each thing of sin and guilt."

It may suffice therefore to say that I can find nothing whatever in Macaulay's writings to justify the insinuation conveyed in your words—"from what Macaulay says, it appears that his conduct in some measure (in this instance) coincided with his views." It would be a revelation to me to be told on what passage in Macaulay your statement rests; or how it can be reconciled with the following testimonies which Macaulay bears to his purity. "Venal and licentious scribblers, with just sufficient talent to clothe the thought of a pandar in the style of a bellman were now the favourite writers of the sovereign and the public. It was a loathsome herd which could be compared to nothing so fitly as to the rabble of comus, grotesque monsters, half bestial, half human, dropping with wine, bloated with gluttony, and reeling in obscene dances. Amidst these that fair muse was placed like the chaste lady of the masque, lofty, spotless, and serene, to be chattered at, and pointed at, and grinned at, by the whole rout of satyrs and goblins. This 'Paradise Lost' he adorned with all that is most lovely and delightful in the physical and the moral world." These extracts, which it were easy to multiply, speak for themselves, and may enable your least informed readers to judge of the estimate which Macaulay had formed of Milton's purity.

I have already trespassed too much on your space, and will now leave your readers to judge whether Milton's own words quoted in my sketch do not prove him to have been a "Baptist" in the sense in which I claim him to have been one. As to his right to the other part of the title it would be simply an impertinence for me to argue. The denial that he deserves to be called a "Worthy," would only be a proof that the reason why "no man is a

hero to his valet," may be owing to no lack in the hero, but a lack in the valet of the qualities which enable him to discern the heroic. Your judgment notwithstanding, I am prepared to endorse Macaulay's words—"There are a few characters which have stood the closest scrutiny and the severest tests, which have been tried in the furnace and have proved pure, which have been weighed in the balance and have not been found wanting, which have been declared sterling by the general consent of mankind, and which are visibly stamped with the image and superscription of the Most High. These great men we trust that we know how to prize; and of these was Milton."—I am, truly yours,

WM. LANDELS.

[Dr. Landels says that his *only reason* for placing Milton's name in his list of "Baptist Worthies" was "that he held and advocated the principles and practice *by which we are distinguished from all other sections of the church of Christ.*" We might reply that we should be justified in taking an author's intention from his title-page and advertisements. On the title-page and in all the advertisements which we have seen of this series of sketches there is found the following inscription:—"Baptist Worthies: a series of sketches of distinguished men who have held and advocated the principles of *the Baptist Denomination.*" The words in italics will show the difference between these statements. Our answer, however, is that this reason is not made to appear the *only one* in this sketch. Indeed, it is distinctly stated that there were other reasons. "Our first duty is to mention our *reasons* for placing his name on our list." Then in the second paragraph after this statement there occurs the following passage:—"*While he was at one with Baptists on the points on which they agree with other non-conforming bodies*—such as the sole and sufficient authority of Scripture in all matters pertaining to religious belief and practice; the constitution and officers of a Christian church; its power to regulate its own affairs without the intervention of any man or body of men; its consequent independence of the civil magistrate in everything relating to its own internal management, and its duty to support its own ordinances and institutions without drawing on the funds of the State—on the points on which we differ from other non-conforming bodies, he has also spoken, with a clearness and force not easily surpassed, and thereby has placed himself unquestionably on our side." This passage we perceive is guarded; but we ask, Were we not warranted in implying from it that Dr. Landels claimed Milton as a Baptist for this *reason also* that he held principles which we hold in common with other denominations?

Notwithstanding the criticism of our respected author, we still maintain that in quoting the words, "On fundamental questions, his (Milton's) principles were in the main what are now termed evangelical," we gave the sense of the whole paragraph. Of course we omitted some remarks; and if in his eyes the omission has any serious inaccuracy, we sincerely regret its occurrence. We fail, however, to see that the statements (1) that Milton "was *too much inclined to Arminianism for the stiff Calvinism which then prevailed*," and (2) that on the subject of the Divine Trinity, "he favoured opinions that were *not strictly Orthodox*," convey any other impression than that "on fundamental questions, his principles were *in the main* what are now termed evangelical."

Indeed, the great fault we have to find with Dr. Landels' sketch is that it is too one-sided, too much a piece of special pleading—that it does not furnish us with an impartial estimate of Milton, more especially in relation to his views of Divine truth and moral questions. If he had frankly given us his own opinion of Milton's views, he would have received our hearty thanks. As it is, we must say that our impression in reading this sketch was that Dr. Landels did not regard Milton's views as seriously wrong. Ivimey, the esteemed author of the "History of the English Baptists," says:—"Such was my veneration for the character of Milton, before I read this 'Treatise on Chris-

tian Doctrine,' that I had placed him, as a theologian, in the first rank of uninspired men. I acknowledge my high opinion of him has been greatly lowered, and I could weep over him on account of his having ventured to use his pen to lower the dignity of my Divine Lord, of whom it is written—'That all men should honour the Son *even* as they honour the Father;' but how can that be done without attributing to the Son the same divine attributes, honours, and worship, which we pay to the Father?" Not one expression distinctly condemning this or any other of Milton's Treatises falls from the pen of Dr. Landels. We are gratified, however, to learn that he does "not place Milton among Baptists on the ground of his orthodoxy," although we should not have gathered this from the sentences which he says show it.

Perhaps this is not the place to discuss the question "What is a Baptist?" We will, therefore, only say that we do not see how the name Baptist can be consistently applied to a man who was unbaptised and not a member of a Baptist church, simply on the ground that he held that the immersion of believers was the primitive baptism. Reasoning thus, Dean Stanley, Professor Blackie, and a host of others, could be claimed as Baptists. We must add that, until we read this letter we supposed that the proper Deity of Christ was a fundamental tenet of all sections of the Baptist Denomination. Dr. Wayland writes on this question thus:—"The belief in baptism by immersion may be entertained by a man of almost any persuasion; but this alone does not unite him with us. He remains in other respects as he was before. Our churches, *with one accord, always and everywhere* have held Unitarianism to be a grave and radical error." Of the existence of Unitarian churches in England which baptise by immersion we have long been aware. We can not, however, allow that theirs is *believers' baptism;* and therefore think that their right to be designated Baptist Churches *may* fairly be questioned. Believers' baptism, forsooth! We ask, Believers in what? We hold most strenuously that Unitarians have not the scriptural qualification for baptism. This is not a question of *stiff Calvinism* or of *strict Orthodoxy*, but of *vital truth.*

Dr. Landels is very indignant with us for insinuating that Milton's conduct in some measure coincided with his views on the subject of polygamy, and says that he can find no words in Macaulay's essay on Milton to justify such an inference. The passage to which we referred is the following:—"Some of the heterodox doctrines which he avows seemed to have excited considerable amazement, particularly his Arianism, and his theory on the subject of polygamy. Yet we can scarcely conceive that any person could have read 'Paradise Lost' without suspecting him of the former; *nor do we think that any reader, acquainted with the history of his life, ought to be much startled at the latter.*" We hold that our inference was a fair one, and are strengthened in this conviction by a comment on this passage from the pen of our present Prime Minister. In an article on "The Life and Letters of Macaulay" found in the *Quarterly Review* for July 1876, Mr. Gladstone writing of Macaulay's essay on Milton, after referring to the amazement created at the publication of his (Milton's) heterodox doctrines, says:—"At this amazement he (Macaulay) is himself amazed, and with a cursory glance he passes on. As regards his Arianism we could not reasonably have expected more. That, after all, touches only dogma; and though dogma be the foundation stone of Christianity, still, like other foundation stones, it is usually out of sight. *But the theory of polygamy which, as the essayist observes, Milton did something to illustrate in his life*, ought surely to have made him think thrice before he proceeded to assure us that Milton's conception of love had not only 'all the voluptuousness of the oriental harem' and not only 'all the gallantry of the chivalric tournament,' but 'all the pure and quiet affection of an English fireside.'"

But even supposing that an investigation of Milton's life should show our

inference was a wrong one, we should not admit that by this inference we have done Milton any injustice. "Not the less are we convinced that his views legitimately carried out would have issued in an" impure life. The man who by his writings maintains that a life of animal indulgence and sensual gratification is "lawful and even honourable" is not, in our judgment, more virtuous than the man who lives such a life. The carrying out of the theory was simply a matter of personal will or taste. Milton might refuse to carry out his theory. Others reading his views might carry them out. And though we have no evidence as to the practical results of this treatise on polygamy, we know that this is just precisely what did take place with regard to Milton's first treatise on divorce. A Mrs. Attaway, a popular woman-preacher, got hold of Milton's book and read it, and acted upon it. The story would be amusing were it not for the serious issues at stake. As Mrs. Attaway read this treatise she remembered that she had an unsanctified husband. Mr. Attaway was not only unsanctified, but was also absent in the army. She therefore "transferred herself to a man named William Jenney, an occasional preacher, who was much more sanctified, and was also on the spot. Mr. Jenney had, unfortunately, a wife already, some children by her, and one expected; but he too had been meditating on the divorce doctrine, and had used his Christian liberty." The result was an elopement. Well might Milton's latest biographer (Mark Pattison) exclaim "Could a 'scandalised' Presbyterian help pointing the finger of triumphant scorn at such mischievous examples, *the natural fruits* of that mischievous book, the 'Doctrine and Discipline?'" Then we know that Milton was desirous of actually carrying out his own theories on divorce. "To prove himself a firm believer in the maxims which he had produced on this most provoking occasion, he was seriously negotiating another marriage with Miss Davis, a young lady of great wit and beauty" (*Ivimey's Life of Milton*, p. 71.)

As Dr. Landels closes his letter with Macaulay's glowing and rhetorical eulogy of Milton we cannot do better, before ending an already too extended reply, than quote words in which Mr. Gladstone gives to us his estimate of Macaulay's *opinion* and of Milton's *character*.

"We must remember that, when we censure the men of that period for their intolerance with respect to religion, witchcraft, and the like, we censure them for what in substance they had inherited from their fathers through many generations, and that from such ties of hampering tradition the extrication must needs be slow. But in this matter of polygamy, Milton deliberately rejected the authority, not only of Scripture, and not only of all Christian, but of all European civilisation, and strove to bring among us, from out of Asiatic sensuality and corruption, a practice which, more directly than any other social custom, strikes at the heart of our religion as a system designed to reform the manners of the world. It seems impossible to deny that this is one of the cases in which the debasement of the opinion largely detracts from the elevation of the man. *Yet the idolatry of his Reviewer in summing up his character can only see just what he likes to see; and he finds that, from every source and quarter*, 'his nature selected and drew to itself whatever was great and good, while it rejected all the base and pernicious ingredients by which those finer elements were defiled.' If ever there was an instance in which close and cautious discrimination is demanded from a critic, it is the case of Milton. For never, perhaps, so conspicuously as in him were splendid genius, high and varied accomplishments, large appreciation of mankind and life, exquisite refinement, deep affection, and soaring aspiration conjoined, we cannot say united, with a fierceness of opinion and language that belongs to barbarism, with a rejection of the authority of world-wide consent such as only the most irreflective ignorance could palliate, with a violence of prejudice which sometimes drove him

to conclusions worthy only of senility, and with conceptions as to the character and office of Christian women, and the laws and institutions affecting them, which descend below historic heathenism, and approximate even to brutality."—*Ed. S. B. M.*]

SCOTTISH BAPTIST TOTAL ABSTINENCE SOCIETY.

9 Royal Terrace,
Edinburgh, *8th June*, 1883.

Sir,—I am glad to see from the letter in last Magazine, signed "J. Seivwright, Aberdeen," that the above society is not forgotten, and I hope many of our brethren all over the country may be induced by Mr. Seivwright's example to send suggestions either to the Rev. Mr. Wylie, secretary, or to the Magazine, thus ventilating the question among your readers.

The idea as to forming Temperance Societies or Bands of Hope in connection with our churches is an excellent one, and should not be lost sight of. Many of our churches have already such societies, and I hope the day is not far distant when every Baptist church in Scotland will have them. We have a very good Band of Hope in Dublin Street, managed principally by the superintendent and teachers of the Sunday school. These two excellent institutions work hand and hand with each other, and are no doubt helpful to the life of the church; the members generally take a lively interest in both. Let us keep the young sound on this question and all will be well for our cause, as they are the back-bone of the church.

The Baptist students are now nearly all on our side. What hope this for the church of the future. We have an exact list of them. It would be well also to know about the churches, how they stand, and if the brethren throughout the country who are interested in the temperance cause, would communicate information to the society as to the temperance work in the different churches, it would aid us in getting proper statistics, which I am sure would be found flattering to us as a denomination, as I am certain we stand second to none in this great question. What we want is more intercourse and cohesion.

Our English brethren are doing grand temperance work. Out of 235 students in England, 223 of them are abstainers. The Baptist Temperance Society held a bazaar last week for the purpose of raising funds to carry on their work, and they realised £500. All this ought to stimulate and encourage us in Scotland, so that as a denomination we may give no uncertain sound on this all-important question.—I am, yours truly,

Robert Lockhart.

Old Editions of the Bible.

QUEER titles have been given to some editions of the Bible. The "Bug" Bible was printed in London in 1551, and received its nickname from the fact that Psalm xci. 5, was translated, "Thou shalt not need to be afraid for any bugges by night," instead of as in our version, "afraid for the terror by night."

The "Breeches" Bible was printed in Geneva in 1460, and is so called from Gen. iii. 7, being translated, "They sewed fig leaves together and made themselves breeches," instead of "aprons," as in our version.

The "Treacle" Bible was printed in 1568, and in it Jeremiah viii. 22, reads, "Is there no treacle in Gilead?" &c., instead of "balm." In 1609 this word

was changed to "rosin," and so came the name of the "Rosin" Bible; and in 1611 this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth iii. 15, "He measured six measures of barley and laid it on her, and he went into the city," when the word should have been, "she went into the city," &c.

The "Wicked" Bible was printed in 1631, and was so named from omitting the word "not" from the seventh commandment, making it read, "Thou shalt commit adultery;" and this extraordinary omission occurred again in a German edition of 1732, so that there was a "Wicked" Bible in each language.

The "Vinegar" Bible was printed in 1707, and is so called from the headline of St. Luke xx., which is made to read, "The parable of the vinegar," instead of "The parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation, it was sometimes called "A basket full of errors."

The "Eel-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice-work" through which the mother of Sisera cried (Judges v. 28), he asked the Indians for the proper word for it, and they gave him him one, which he inserted in his translation, supposing of course it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Sisera looked out at a window and cried through the eel-pot," instead of "lattice."

Intelligence.

DUNDEE.—The Rev. C. S. Macalpine, of Longwynd Baptist Church having resigned the pastorate on account of ill-health, a soiree was held in the church last Thursday evening, 21st June, to take farewell of him and Mrs. Macalpine. Mr. Robert Anderson presided and bore testimony to the faithfulness with which Mr. Macalpine had discharged his pastoral duties, and expressed the earnest hope that he might soon be restored to health. After an interesting address on the subject of the Christian ministry, Mr. John Carter presented, in the name of the church, a purse and sovereigns to Mr. Macalpine along with suitable gifts to Mrs. Macalpine and their infant daughter. The meeting was afterwards addressed by Messrs. Reid and Hamilton, and a pleasant and profitable evening was brought to a close by praise and prayer. We understand that a cordial invitation has been given by the church to the Rev. Wm. Tulloch, President of the Baptist Union of Scotland, to fill the vacancy caused by the retirement of Mr. Macalpine.

EDINBURGH. — DUBLIN STREET. — *Sabbath School.*—The annual excursion took place on Saturday, June 23. A company of 300 scholars with teachers and friends left at ten o'clock to Smeaton Station for Carbery Tower Hill, the seat of Lord Elphinstone, and the interesting scene of Queen Mary's final interview with Bothwell. The day, which was beautiful, was spent in the customary games and in quiet strolls over the grounds which, standing very high, commanded a view of entrancing beauty. The party returned to town about eight o'clock, having passed a very enjoyable day.

KELSO.—The members of Kelso church met in a social capacity on the evening of Thursday, May 24, to bid farewell to their pastor, the Rev. H. E. Crofts, who has departed to a new sphere of labour in Wednesbury, near Birmingham. Mr. Black, watchmaker, occupied the chair. An enjoyable tea having been served, the chairman made a few opening remarks, saying that they were bidding their pastor *Farewell*, or *Good-bye*, words which simply meant "Fare thee well!" and "God be with you!" He afterwards called upon Mr. Christie who, in the name of the church, presented Mr. Crofts with a beautiful silver inkstand, as a token of their love and respect. Mr. Crofts, in response, said that he felt very

unworthy of the affection which had been shewn to him, but should look back with thankfulness to the time he had spent in Kelso. Mr. Dickie having referred to the esteem felt for Mr. Crofts among many not connected with his own church, Mr. Trotter gave a short address. Mr. Ross then spoke of the unanimity with which the pastor and he had co-operated in the work of the church, and hoped that after his departure, Mr. Crofts would have the joy of knowing that those to whom he had been the means of blessing were persevering in the Christian life. The benediction having afterwards been pronounced, the meeting separated. Mr. Crofts delivered his farewell sermon on the following Lord's-day evening.

PETERHEAD.—At a meeting of the Free Presbytery of Deer, held at Maud, on the 12th June—Rev. A. Bisset, of the Free South Church, Peterhead, moderator—the question of Mr. Bisset's (the moderator's) views on baptism was again taken up. A committee appointed to confer with Mr. Bisset reported that Mr. Bisset still adhered to the statement given in previously, that he considered it an inconsistency of the Free Church to baptise infants, and afterwards when they came into years to examine them on the spiritual state, before admitting them to the sacrament of the Lord's Supper. He failed to find anything in the New Testament to support the Scriptural warrant for the baptism of the infants of professing believers, and the instances quoted he holds as insufficient to support the practice. The committee had done all in their power to convince Mr. Bisset, but had failed to bring him round to his first faith, and they reported that it was useless to hold further conference with him on the subject. Rev. A. Urquhart, of Old Deer, as the oldest member of the Presbytery then moved—That Mr. Bisset, having departed from the doctrines of the Standards on the subject of infant baptism, the Presbytery declare him to be no longer a minister of the Free Church of Scotland. Mr. Bisset, having been called upon, said he believed that, so far as his light went, he could see none other than Baptist principles in Scripture; but realising the gravity of the step to his own congregation and to himself, and distrustful of his own Scriptural attitude in the matter, he was very willing to have all possible light on the subject. He had spent the interval in a re-investigation of the whole question, with the result as the committee had reported. He thought he saw more clearly than ever Scriptural ground for the position he had taken up. If he could look upon the Church as a company of professed worshippers of Jehovah—a people that intellectually believed merely the true religion of Christ without professing to be individually regenerate persons; if he could regard baptism merely as the marks of an outward profession as distinguished from idolatry and non-profession—then he could baptise children. In that case baptism would coincide with circumcision, and the point would be settled by God's own authority; but a careful study of the Christian Church in the New Testament precluded him from taking that view. According to Scripture, each church member professed having faith in Christ, and the difference between the visible and the invisible Church is that the former consists of those who make this profession only, and the latter included, besides these, those who make it falsely. His difference with the Free Church as to first and second birth was simply of doctrine. In thus leaving her, he felt no estrangement in the least. He hoped the time would never come when he would do so. He concluded by bidding the brethren farewell. Rev. Mr. Skinner, of St. Fergus, seconded, and several members having spoken, Mr. Urquhart's motion was agreed to, and joint-moderators were appointed, the Rev. Mr. Urquhart being appointed to preach the church vacant. Rev. Mr. Halliday, of Peterhead, was elected moderator of Presbytery for the next six months.—*Scotsman.*

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 4 Comely Bank, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

In Memoriam.

SUNDERLAND, June 16; GOVAN, July 3.

"Thou carriest them away as with a flood."—Ps. xc. 5.

By Rev. G. Yuille.

OUR human life derives its greatness and reveals its insignificance from its relation to God alone. This truth finds expression in other scriptures as well, but nowhere more profoundly than here. In the eighth Psalm for instance, David looking up into the heavens exclaims, "What is man that Thou art mindful of him: and the son of man that Thou visitest him?" The question in its first sense suggests the insignificance of man in view of God's creation. How small he is in view of these stupendous worlds! How brief his earthly life appears as he looks up into the heavens! Amid those immensities the silent moon walks as the symbol of his fleeting and ever-changing life in presence of the changeless stars! In its second sense, however, the question suggests the greatness that comes to man from the Divine regard. For though he be insignificant in comparison with the world in which he dwells, and though his life be brief, yet God thinks of him and even visits him. This great fact may well create surprise. God visits us! He visits us in His providence, as Job teaches us: "What is man that Thou shouldst magnify him: that Thou shouldst visit him every morning and try him every moment?" He visits us in His word, in former days by His Prophets, in these last days by His Son, "by whom also He made the worlds." It is this constant visitation of God that gives to man his greatness.

The contrast which is thus brought out in the eighth Psalm is even more forcibly presented in the Psalm before us. For here man is contrasted, not with creation in its magnitude, but with the Creator Himself; not with the everlasting hills, but with Him who made them; not with the changeless stars, but with Him who is "from everlasting unto everlasting, God." What are we in presence of Him "who formed the earth and the world?" What is our fleeting life compared to His eternity to whom 1000 years are as yesterday when it is past, or as a night-watch when we wake from sleep. And yet, says this man of God, "Lord Thou hast been our dwelling-place—Thou turnest man to destruction—Thou carriest them away as with a flood!" It is this ceaseless intervention of God in our human life that constitutes its glory and its mystery. Why should we not be left to live out our brief day as best we can? Why is it so full of changes? Why is it crossed so frequently by disappointments; startled by so many calamities; and darkened by so many sorrows? While the aspect of the heavens is so

restful and so free from change, why is this brief life of ours so broken and disturbed? This Psalm gives us the answer. It is because God comes into our life. It is His hand that troubles its waters, it is His perpetual providence that creates uncertainty. The world of nature may be left to the operation of natural law which knows neither variation nor change, but the world of man is another world altogether, a world in which God presides, and in which His presence is indicated by perpetual change. At any moment He may intervene and by some unexpected event change the whole aspect of our life. At any moment He may say, "Return ye children of men," and we return to the dust from whence we came.

This truth of God's perpetual providence which gives grandeur and solemnity to life, is the burden and inspiration of the ninetieth Psalm. We assume that the Psalm is from the hand of Moses, and that it is a reflection of Israel's wilderness-life during his closing years. The state of things reflected in it is certainly not the ordinary state of things with which most men are familiar, but a state of things which is exceptional, in which the feeling of the frailty and insecurity of life is intensified by sudden calamity, by frequent judgment from the hand of God. The current of human life meets here with obstacles more than usual; its flow is greatly impeded, it is broken and divided, and passes off in foam. "For we are consumed by Thine anger, and by Thy wrath are we troubled. All our days are passed away in Thy wrath!" It is out of such sad experiences as these words indicate, from amid the judgments inflicted by God's hand, that this man of God writes this Psalm and prays this prayer.

It suggests to us at present those three things, viz.—I. That we ought to recognise the hand of God in our calamaties, "*Thou* carriest them away as with a flood." II. That we ought to ascribe them to their proper cause: "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." III. The constant providence of God in the common events and daily routine of our life, delighting in mercy and constantly exercising it, while judgment is His strange work.

I. Let us duly recognise the hand of God in our afflictions. In the midst of the dying Israelites, consumed by plagues or poisoned by fiery serpents, this man of God bows his head in presence of Jehovah. "*Thou* carriest them away as with a flood." In similar circumstances it were wise for us to make the same acknowledgment. And when are not the circumstances similar? Is there a generation that passes across the earth that does not suffer in some way from disaster and calamity? War, famine, pestilence, and manifold accident so called, these are the scourges that afflict the generations of mankind. How few of the children of men live out the natural term of their life! How few die in old age from the mere exhaustion of their powers! A considerable proportion of each generation is cut off in infancy and childhood; of those that remain many never reach the age of manhood or womanhood; while few indeed are spared to count their four score years. Such is the invariable experience of each successive age. The generations of men do not proceed in easy procession to the natural close of life, they are "carried away as with a flood"—swept out of life by a sudden and resistless power. That is an apt description of

those occasional calamities that occur amongst us, striking a whole community with dismay and involving 100 homes in desolation and sorrow. It aptly describes the disaster which a few weeks ago befel the community of Sunderland, leaving so many parents bereft of the joy of life. The story is briefly told. A stream of young and eager life pours down the gallery stair-case of a large hall, and instead of finding free exit, is thrown impetuously against a bolted door and is suddenly converted into a struggling, suffocating mass from which about 200 young forms are afterward extricated dying or dead. No one can think upon such a scene without pain, or without lamenting the cruel mismanagement that made it possible. A youthful multitude is suddenly "carried away as with a flood," and the home-life of the place covered in a moment with the shadow of death. No one can adequately appreciate so great a loss, except perhaps those parents who have themselves lost children either by accident or more frequently by some strong fever, which is the fiery chariot God sends to bring many children home. But indeed none with human feelings can fail to be moved to pity and to sympathy by the tragic story. And no one who has learned to pray will fail to commend the stricken parents to the all-sufficient care and compassion of the everlasting Father. But surely this event has its lessons to the homes of our country. Is our home-life what it might be? Is there as much attention to family religion as there might be? Do parents, and especially fathers spare as much time as they might from work or business in order to attend to the home-training of their children? If that be neglected must not the children suffer loss? And do not the parents thereby neglect a solemn duty and a great opportunity, sacrificing the best interests of their children for the sake of business, or possibly of recreation. Surely no pleasure or success in life can compensate for failure there; while by the blessing of God no labour yields a richer reward than that bestowed upon the Christian culture of the children, whether they be spared to us, or be called before us into the kingdom of God.

The melancholy event has a message for the children too, and for those who are leaving early youth behind and stepping into manhood and womanhood without Christ. By the 200 green graves in Sunderland church-yard, they are solemnly reminded of the uncertainty of life, and exhorted to remember their creator now in the days of their youth, and to seek the Lord while He may be found.

Scarcely had we recovered from the shock of this disaster when we were surprised by another little less destructive and much nearer home. Few sights are more interesting than the launching of a new-built ship. Its graceful outline is enlivened by pennons fluttering in the breeze, its decks are often occupied by visitors and well-wishers in holiday dress; and as it glides smoothly down the slip and reaches deep water it flings aside the artificial props and stays that have hitherto supported it, and rides buoyant in its native element amid the cheers and congratulations of the onlookers. All this should have happened on the Clyde on July 3d, but did not. Something different and very deplorable occurred. Crowded with visitors and workmen, no sooner did the new named "Daphne" reach deep water than she heeled over and sank, leaving the water covered with struggling and drowning men, and carrying with her

to destruction about 130, chiefly workmen and apprentices, most of whom lay for sixteen days submerged in their huge sepulchre. Not in Govan only, nor on the shores of the Clyde, though chiefly there, but in many homes throughout Scotland as well there is bitter lamentation, mourning, and woe by this disaster. Fathers, husbands, brothers, and sons in scores have been "carried away as with a flood"—swept off the scene of active life with the implements of labour in their hands and in the very midst of the work they were hastening to complete. Such a calamity strikes with sudden silence the scene of active and noisy labour. Hundreds of busy men held their hands in dismay; the stroke of hammer and the clang of iron ceased suddenly; and in that interval of silence another world with its larger interests and deep solemnities suddenly became real, and every man in that busy yard felt that there was but a step between him and death. The same feeling must be awakened wherever the story goes. While it appeals to all it appeals especially to working men. Is it not the case that the working-life of our cities and towns is to a large extent practically godless—that it is little influenced by the thought of God and the claims He makes on the government of our life? The attitude of working-men too often is "what have we to do with Christ and His religion? Let us eat and drink, for to-morrow we die!" But if God called the rich man a fool because he sought to store up his riches and promised himself many happy days in their enjoyment, saying to him "*this* day thy soul shall be required of thee;" is not the working man a fool that shuts out the voice of God from *his* "to-day," and lives as if this life were all? The voice of God will not be shut out however, it makes itself heard at times, and the thoughtless are dumb with silence or paralised with fear. For it reveals to them, what we are all so slow to realise, that the present is not ours but God's, that death may be in our lot to-day, that we do not need to go out of our way to find it, since it meets us at our daily task and bids us "strike work" for the last time; and from the noise of busy labour and perhaps from amid the applause of the successful undertaking beckons us into the everlasting silence! We put the eternal world far away, but it is near at hand; we drown its still small voice with the noise of labour or the sound of mirth; and we think ourselves wise because we attend to the "main chance," and make the most of this world. But just as in the heart of some great cities there are solitudes for meditation, and church-yards crowded with green graves, so God sometimes makes a solitude in the busiest scene of labour, and provides a sudden outlook for thoughtless men into the other world whither we go. We may shut out the warning voices of our fellow-men when they reason with us of righteousness, temperance, and judgment to come; but when God speaks to us He speaks effectually. The sudden vacancies in the workshop, the blanks in the circle of our acquaintanceship, if not in the circle of our homes, these speak to us as no preacher can.

> "Eyes that the preacher cannot school
> By way-side graves are raised,
> And lips say, God be pitiful
> That ne'er said, God be praised."

According to the teaching of this Psalm we recognise in these things

the hand of God. We may account for them in various ways; we may trace them to their natural cause, and show how easily they might have been prevented if something or other had been attended to. No doubt, it is so easy to be wise after the event. It is easy to say that such things are often the result of our own carelessness. Doubtless they are, the blame must lie somewhere, but it does not lie on God. If we recognise the hand of God in these disasters we do not blame God for bringing them about. He does not cause them, though His providence allows them. Account for them as we may, yet when they happen men turn with an exclamation of dismay to God! Call it an instinct of our nature if you will, it is a true instinct and points in the right direction. But it is more than merely a religious instinct, divine wisdom teaches us to recognise the hand of God and hear His voice in the day of tribulation. "*Thou* carriest them away as with a flood." "I was dumb, I opened not my mouth, because *Thou* did'st it." The voice of judgment, though it be a strange voice, is nevertheless the voice of God, as truly as the voice of mercy which is ever appealing to us unobtrusively. The sudden desolation which the avalanche leaves in its track is just as much God's doing as the spreading verdure and clustering vineyards that so soon obliterate its ruins. If the goodness of God do not lead men to repentance, perhaps His judgments may. If we become so absorbed in this world as to forget or ignore the other, a message from that other world will flash in upon us and wake us up to its reality.

II. But why should this be needed? Why should the bolt of judgment fall? Because of our sin. "Thou hast set our iniquities before Thee; our secret sins in the light of Thy countenance." Our sin attracts God's judgment as certainly and by a law as fixed as that by which the earth draws lightning from a thunder-cloud. We have no right indeed to conclude that those who fall under these judgments are greater sinners in the sight of God than us who are spared. By no means! If we presume to think so, Christ Himself rebukes us: "I tell you nay, but except ye repent ye shall all likewise perish." The good are involved in these calamities as well as the bad; those who are prepared for the summons receive it as well as those who are not. A Christian workman may be over-whelmed while his godless neighbour escapes as by a miracle. We may not presume to ascribe the greater sin to those who are the victims of calamity. But not the less truly it is sin that causes it—ours as well as theirs. These judgments belong to the present state of things in which God contends with evil in the world, summons men from sin to holiness, startles them with disaster, and inflicts upon them a discipline of pain and sorrow. God is at war with sin, and this earth is the battle-ground. He is not at war with men except so far as they harbour His enemy in their breasts and refuse to give the traitor up. And inasmuch as most of us follow our own ways which are enmity against God, and think we do no wrong, God sends His judgments among us to warn us against the inevitable "wrath to come," that we may escape from it by taking refuge in Himself from the sin that works our ruin. However dark these judgments seem they harbour a purpose of love; for since "God sent His Son not to condemn the world, but to save the world;" since He withheld not His Beloved from death for our sake, surely He will spare no pains to make

that gracious purpose effectual in you and me by whatever means His wisdom may approve. Therefore, when God sounds His alarm, when His judgments are abroad in the earth, let the inhabitants of the world learn wisdom. Let us judge ourselves in this matter of sin that we be not condemned with the world.

III. Finally these exceptional calamities remind us of the constant providence of God in the common events and daily routine of our life, delighting in mercy and constantly exercising it, while "judgment is His strange work." It is not God's judgments that pursue us; but goodness and mercy follow us all the days of our life. It were easy for God to overwhelm us if He wished to do so. Like the potter with the vessel that is marred, it needs but a motion of his hand: "Thou turnest man to destruction;" it needs but a breath of His mouth, "Thou sayest return ye children of men." Judgment is His strange work; He delighteth in mercy. Summer showers, and nightly dews, and genial sunshine, these are the normal forces at work in nature, that cover the earth with verdure and beauty, and the fruitful fields with corn. Some times, however, the summer sky is clothed with blackness, day is changed into the gloom of night, and the voice of the Lord full of majesty is heralded by destructive fire. And so if men will not listen to His voice when He speaks in mercy, if His goodness do not lead us to repentance, He will send some flash of judgment to show us our ways that we may turn from them and live. But when the thunder-cloud is past and the sky clears, mercy resumes her sway. Under her heavenly ministry the mourners are comforted, their wounds bound up and healed, and the hearts of men are purified and enlarged by the spirit of compassion and benevolence. This is the characteristic of Christ's ministry in the Heavenly places. He is the Saviour and Comforter of men—"Jehovah Rophe" is His ancient name, "I am the Lord that healeth thee." It is His gentleness that makes us great. He makes us glad according to the days He has afflicted us, according to the years we have seen evil. When repentence has humbled and softened us He hastens to satisfy us with His mercy, that we may rejoice and be glad all our days. When we have learned the secret of life's discipline, which is to delight ourselves in God and to walk in His fellowship, then the beauty of the Lord shall be upon us, and the work of our hands shall be established.

The Results of an Invitation.

THE Whitsuntide holidays have always been a great time with the Sunday-schools of Manchester and the neighbourhood. Thousands of young people are gathered by the teachers and other benevolent friends, with a view in various ways to their pleasure and profit. Many years ago, whatever may be the practice now, one day in the week was devoted, according to arrangement by the different Christian bodies, to religious services conducted by ministers of the town, and attended by vast crowds of young persons of the various schools. At Mosley-street Chapel, since taken down, of which that truly great and holy man, Dr. M'All, was the minister, the service was conducted

by a young minister who had recently settled in the town. Just as he was commencing the service, he observed three females standing on the threshold of the chapel as if hesitating to enter. He immediately stretched out his hand, and beckoning to them said, "Come in, my friends, come in: no doubt we can find room for you: come in." The women paused for a moment, and then whispering together, all three came in, and were soon accommodated with seats. Their utterly irreligious character may be judged of from the fact that they had just come from the dram-shop, where it had been their wretched custom to get what they sadly called "a little comfort." They stayed during the service, and listened while the young minister spoke from the words, "Come, ye children, hearken unto Me, and I will teach you the fear of the Lord" (Psalm xxxiv. 8; Proverbs viii. 32).

When the service was finished the women inquired if the young preacher had a place of worship in the town. A few weeks after, a judicious female member of the church of which he was the pastor, brought to his lodgings a young woman, apparently under great concern about her soul. This was the youngest of the three women. She had been leading a vicious life, and had not long before left the penitentiary. She now seemed broken in spirit, and longing for Divine mercy. The minister conversed with her at considerable length, and she stated her sad case with evident frankness and deep humility. He pointed her to "the Lamb of God who taketh away the sin of the world," and whose "blood cleanseth from all sin," and to that blessed Spirit of all grace whose power could "create a clean heart within her," and thoroughly purify her from all her pollution. The Saviour's beautiful parable of the prodical son was set before her as designed to show the loving compassion of our Heavenly Father towards penitent sinners, and His readiness to receive and forgive all who return to Him confessing their sins and desiring really to forsake them. Often did the minister see her, endeavouring to help her forward in that "narrow way" on which she appeared to have most sincerely and earnestly entered. Several pious female friends joined in the same design at his suggestion, and after she had given for some months satisfactory evidence of a real spiritual change of heart and character, she was proposed, at her own request, for fellowship with the church. At this time her health was failing, and it so rapidly grew worse that her case had to be postponed. At length she said, "I see that it is not the will of God that I should join His people at the Table of the Lord, where I so much wish to testify my love to my dying Saviour, but I shall meet them in His presence." Many times did she express to her minister and other Christian friends, with mingled humility and gratitude, her penitential sorrow for her former life of sin, but at the same time her firm and happy assurance that her sins, which were many, had all been forgiven her. A short time before her death she said to that faithful friend who had at first brought her to the minister, and who had never ceased to watch over her, stretching out her wasted arm, and beckoning with her finger, "It all began, you know, from that invitation, 'Come in, my friends, come in;'" and then added, "If I should see Mr. Griffin no more, ask him to preach, after I am gone, from the words, 'Is not this a brand plucked out of the fire?'"

Another of the three women was the aunt of the foregoing. She, too, had become well known to the same kind friend, and encouraged and helped by her and others in seeking "the good and right way;" and though not brought, like the other, to the knowledge of the minister, she continued to attend his ministry as often as circumstances would allow. Her distrust of herself was so great that her friend could not induce her to let her case be made known, and before long, she, too, fell into an illness that soon carried her off, but not before her friend had undoubting assurance of her being "enlightened with the light of life," and made "a new creature in Christ Jesus." Some of her last words to her friend were, "It all began from, 'Come in, my friends, come in.'"

The third of the three women had been connected, when young, with a Methodist Sunday-school, and though until entering Mosley-street Chapel she had been neglecting the ways of God, from that time she joined the Wesleyan body and continued to worship with them, and at length, in the presence of the same friend, she closed a consistent life, saying, as the others had said, "It was a mercy for me that that young minister invited us so earnestly to 'Come in.'"

As I was not informed of the cases of two of the females till after their death, I should certainly have hesitated to receive the details here given as real and actual facts, if I had not known that I could place the utmost reliance on the simple truthfulness and faithful accuracy, as well as sound judgment with relation to vital personal piety, of the friend who was present with them in their last illness. Often has she since talked to me about them, always adhering, in reply to my close questioning, to the same statement, notwithstanding my suggestion as to the improbability of their all uttering the same words. Yet, perhaps, it is not so unlikely as it might at first seem to be. These poor women frequently in conversation with her referred to the service at Mosley-street, as the turning-point of their life; and it is by no means strange that in their last solemn and grateful review of the way by which the Lord had drawn them to Himself, they should once more recall the peculiar circumstances of that memorable Whitsuntide service—the gathered multitude of children, their thrilling voices sustained by the tones of a powerful organ; the appearance of the young preacher in the pulpit; and, above all, the out-stretched hand and the inviting voices so unexpectedly addressed to themselves personally by the preacher while, arresting the service on their account, he said, "Come in, my friends, come in."

Shallow men believe in luck; strong men believe in cause and effect.—*Emerson.*

DID any man at his death ever regret his conflicts with himself, his victories over appetite, his scorn of impure pleasures, or his sufferings for righteousness' sake? Did any man ever mourn that he had impoverished himself by integrity, or worn out his frame in the service of mankind? Are these the recollections which harrow the soul and darken and appal the last hour? To whom is the last hour most serene and full of hope? Is it not to him who, amidst perils and allurements, has denied himself and taken up the cross with the holy resolution of Jesus Christ?—*Channing.*

How to Clear a Chapel Debt.

MRS. TURNER and Betsy Taylor were great friends, and were accustomed to talk over all their concerns together. It happened that a rather heavy debt was remaining on the chapel. I had been from home some weeks to recruit my health. Mrs. Turner, who got a scanty livelihood by mangling, called one day on her friend, in low spirits. "Betsy," she said, "I have had something on my mind that I want to speak to you about. You see, the minister has been away some time in bad health, but I have been thinking it is not so much his health, but that there is something weighing on his mind." "Do you, why what can it be? I have not heard of anything; and all things, as far as I know, are comfortable in the church." "Why, you know, they say there is a great debt on the chapel, and perhaps it is a burden on Mr. Griffin's heart, and that makes him ill." "Indeed! I never thought of that," said her friend, "but what can such poor bodies as we do in it? I am told it is a great deal; how can we be of use?" "I can't say," answered Mrs. Turner, sadly, "but I have been reading in the forty-first of Isaiah, where it says, 'They helped every one his neighbour; and every one said to his brother, Be of good courage! So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil.' You see," said she, "they were working people, so I have been thinking that working folks like us ought to try and do something." Mrs. Turner had thought that the passage referred to the building of the Temple, not having noticed the end of the verse. But it had suggested a principle, and she ran away at once with that to her friend Elizabeth. Betsy was silent a while, and Mrs. Turner, too, for both were downcast. At last, she looked up and replied, "I tell you what; you go home, and make it a matter of prayer for a week, I will do so too; and then we can meet after that, and talk over it again." So they parted, and at the end of the week they returned to the subject. "I have been thinking what to do," said Betsy. "I will put my name down for a shilling a week; Henry shall put his name down for a shilling a week; Mrs. Jones"—the widowed sister—"shall do the same. You put your name down for the same." And then mentioning the names of others of their friends, of the same class, who were members of the church, she added, "I am sure they will do so, too." They accordingly set about it at once. But after a short time it reached the ears of the deacons, and one of them called on Elizabeth. "We understand, Betsy," said the good deacon, "that you are trying to do something for the chapel debt. It is very good of you and your friends, but surely you cannot know how large it is. We never heard of Mr. Griffin being anxious about it; you had better give it up, and at the proper time we will attend to it." Poor Betsy and her friends were woefully discouraged. It happened, however, that about this time she was engaged with some work in the house of a generous friend, Mr. Edward Wood, a member of the church. Passing through the room where she was at work, he saw that she looked dejected, and seemed hardly inclined to speak. "Why, Betsy, you seem down in the mouth this morning; is anything the matter?" "Well, I suppose I

must out with it;" and then, telling what she and Mrs. Turner and the friends were wishing to do, she added, "But deacons have throw'd cold water on it, and stopped it." "Why, Betsy, I didn't think you were such a chicken-hearted woman. Put my name down for £50, and go on." Looking up with amazement, she said, "But, do you mean it?" "Did you ever know me to say anything of the sort without meaning it?" "No, I never did; then blessed be God," she cried, clapping her hands, while the tears streamed down her face, "the work is done!"

And done it soon was. Those two poor women brought into the deacons £750; for "their zeal had provoked very many," and all liked to give their contributions by the hands of these generous women. In a short time a list of subscriptions was sent to me at Clifton, by the deacons, amounting to more than £1,100; and by-and-by, the whole debt of nearly £3,000 was cleared off; and so the good women had a rich answer to their prayers, and a full reward of their self-denying love to the "house of their God."—*From Memories of the Past. By the Rev. James Griffin, Hastings.*

The Teetotal Festival.

THE leading temperance societies of the metropolis and the provinces are wont to gather once a year at the Crystal Palace, to encourage one another in their good work, and awaken public interest in it.

The annual fete came off on Tuesday, the 10th ult., under the auspices of the Band of Hope Union, and seemed equal in every respect to its predecessors. The day was fine, and the visitors to the palace very numerous. A variety of entertainments were provided in the early hours of the day, the chief being a concert, given by 5,000 voices, led by the veteran Mr. F. Smith. Two other concerts by an equal number of voices were given later in the day, one in the afternoon and one in the evening. Then there were contests between temperance choirs, temperance brass bands, and temperance drum and fife bands. There was also a meeting of the Grand Lodge of the Independent Order of Good Templars, and a great number of public meetings to advocate temperance principles and enforce temperance practices.

One of these meetings was conducted by Mr. William Noble, another by Mr. Francis Murphy, and another by Mr. Richard Booth. Among the speakers of the day were many noble veterans like Mr. Samuel Bowley, Mr. Thos. Whittaker, Mr. Robert Rae, and the Rev. G. M. Murphy, as well as a host of young men. The speakers were still full of their subject, and the hearers seemed full of enthusiasm. There were about 67,000 persons in the palace and the grounds during the day. There was something to interest and something to instruct both the aged and the young, the country people as well as the town folk, and we heard of no accident or misadventure to mar the pleasures of the day. The company gathered from thousands of different districts, and, we trust, took back to these districts new resolves to work for God and men and new powers to carry out these resolves and labour on until England shall be a sober and a free and a prosperous country.

Saturday Night.

I KNOW what mothers are doing to-night—
Loving mothers all over the land;
I can see the children in spotless white,
Round many a happy fireside stand.
'Tis Saturday night; and rosy and sweet,
Each from its bath, like a flower from rain,
Pattering about with little bare feet,
And trailing night-dresses free from stain.

I know what mothers are doing to-night—
Putting away a toy or tool;
Hearing some dear little scholar recite
Lesson or text for her Sabbath school;
Laying out ready wee jackets and caps;
Seeing that shoes and stockings are right,
Gloves and collars and cosy wraps—
That's what mothers are doing to-night.

Patiently mending some little torn dress,
Sighing to think no better is there;
Putting down needle and thread to caress
Little ones bending beside her in prayer;
Praying herself, as she busily sews
Now a button, and now a tear;
It's on Saturday night a mother knows
The sweetest side of a mother's care.

On Saturday night, when the children sleep,
And father sits by the fire at rest,
The angels give her a thought to keep,
And she feels that a mother's life is blest;
She tenderly talks of their future days,
Telling of all they have said and done,
Till the father glows to her pleasant praise,
And blesses his children one by one.

And the year will pass, and the children grow
Men and women and wander away;
But deep in their hearts they will keep, I know,
A love for their childhood's holiday—
That day when they wandered far and wide,
That eve when they said, in the waning light,
Their Sunday school tasks at their mother's side,
Oh! her kiss was sweet, and their hearts were light,
When they went to bed on a Saturday night.

—*By Lillie E. Barr.*

I AM persuaded that the chief reason why we do not enjoy religion is, that we do not try to enjoy it. We are not like a good man who resolved that he *would* grow in grace. We pervert the doctrine of our dependence to indulging indolence and self-ease.—*Ann Haseltine Judson.*

Baptism of a Free Church Minister.

YESTERDAY evening, Sunday, July 15th, the Baptist Church in Crown Terrace, Aberdeen, was assailed by a very large assemblage of the public, who desired to be present at the formal baptism or "immersion" of Rev. Alexander Bisset, late pastor of the Free South Church, Peterhead, who has now gone over to the membership and ministry of the Baptist Church. Long before six o'clock the church was densely crowded, and late comers were not admitted. The seats behind the pulpit were occupied by the deacons of the church, while the baptistry in front, filled with water to the depth of some thirty-two inches, was quite open. Rev. Mr. Chedburn, the pastor of the congregation, conducted exceedingly appropriate opening services, and preached an eloquent sermon from the 3rd chapter of Matthew (which deals with the baptism of Jesus Christ by John) taking his text specially from the 13th verse. In the course of his address he discussed the whole question of infant and adult baptism from the standpoint of the denomination—his argument throughout being that baptism was a sign and seal of regeneration, of repentance for evil done, and of ingrafting into the Lord, so that only to those who had passed into that happy state could there be any real meaning in celebrating the rite.

An appropriate hymn having been sung,

Rev. Mr. BISSET, who was introduced to the congregation by Mr. Chedburn, expressed at the outset his regret that, not having anticipated he would be called upon to deliver any address he had not prepared himself as he should have desired. They would, however, take what he had to say as a simple embodiment of the views he held and as a history of his own experience. He thereupon, in clear and forcible language, detailed how it was that on a special Sunday evening when he had resolved to dedicate himself afresh to God that for the first time some glimmering sense of his being in a wrong position had first occurred to him. During the nine or ten years of his ministry he had held and practised the views of the Presbyterian Church in regard to baptism which recognises the right of a parent to present his child for receiving that ordinance. His inquiry into what the Scriptures laid down at this stage had led him to see that if the ordinance of baptism meant anything it meant this—that those who received it were recognised as having entered into the body of Christ, and as to having been the saved. From this point Mr. Bisset at considerable length proceeded to refer to the Old Testament argument as used by Presbyterians in order to show the objections against it, more particularly as applied to the system at present in use in the Presbyterian Churches. His statement, in brief, was that whereas under the Old Testament dispensation a child was admitted to the church on being circumcised, what they did in Presbyterian discipline was to admit an infant into the church upon the faith of its parents, while, when that infant came to years of discretion it had, when it sought admission to the Lord's table, to be again passed by the minister, and to be admitted a member of the church. His recognition of the position was that when he baptised a child he admitted it into the lobby of the church, but it could not get into the church itself until after passing a subsequent trial. In going over the experiences encountered by him during the many months in which he had considered the whole situation, Mr. Bisset gave a graphic detail of how he had been enquiring after truth, how he had on commencing the enquiry done so under earnest prayer to Almighty God that he would lead him to the truth, and that, while he might be then groping in the dark, light might be sent to him from above. Of his special theological investigations he gave an interesting account. He had from the beginning determined to consider the whole subject studiously and with every desire to see that recondite scholarship and theological train-

ing should not be forgotten, and he had made every effort to secure the very best books by the very best men on the subject. The entire result of his inquiries had been to demonstrate to him that the whole sign and seal of baptism could be given, so far as the New Testament or as the apostles had spoken, only to those who truly believed, and who had repented of their sins, and that in consequence infant baptism was of no avail as an engrafting into Christ. From that position, notwithstanding all that had taken place, as the public were aware, in connection with himself, he was not prepared to withdraw. Indeed, he now felt more strongly entrenched in it than ever. Having taken up and dealt with the Old Testament argument in detail, Mr. Bisset proceeded to discuss the position of the question as viewed by the New Testament writers. Into this last section of the question he entered with some precision and detail, going over the occurrences narrated in the Acts of the Apostles, and the various statements made in regard to the subject by St. Peter and St. Paul, the whole of his argument leading up to the one central point that in every case where baptism had been administered, the person receiving it—in the early Christian period—had given assurance of saving faith. That, he argued, was a reliable indication that the profession of faith was essential to baptism. Into all these points he had entered with the committee of his Presbytery, and though there had been many statements of both sides, no satisfactory answer had been given him. He had when he completed his inquiry into the New Testament, proceeded to examine those who were known as Apostolic Fathers of the church, including Justyn Martyr, Iernæus, Origen, and having stated what he had done in regard to inquiring into their works, he had found in them nothing to refute what was laid down in the Old Testament, but he might state everything to support it. At this stage of his inquiry he might state he had got considerable, indeed powerful, help from a pamphlet issued by Dr. Anderson, whom they all revered as the senior pastor of this church. When he had once made up his mind upon the subject that infant baptism was inadmissable, he had done what he considered his duty, regardless of result. When he approached the judicature of his church he had placed his sentiments before them, and he had left it to them to decide. The Free Church was responsible for his being removed from it, and possibly, in the circumstances, their finding could have been nothing except what it was, but it certainly was a glorious inconsistency on their part when, after declaring he was no longer a minister of the church, but while retaining him in his licenced and ordained status, they at the same time asked him to continue to occupy the pulpit for two weeks longer. The recent steps he had taken were all before them. They had been taken, he might state, as he believed they were, conscientiously and with a desire to act as his heart inspired him. He would not say that his belief in baptism was a vital point of his faith. He would ten times rather be the instrument for the conversion of one soul than to secure one hundred baptisms without conversion. The saving of souls from hell was his ambition, and with that view he would strive through life. But baptism was an ordinance of God, and all Christians had to walk in the path of duty, and once the path of duty was clear, God's servants would always adopt it. His wish was to bring himself as near to Christ, to make himself as perfect in holiness as was possible, and he thought that in taking this step he was fulfilling the simple ordinances which had been prescribed for all mankind by Christ himself. While he was willing to admit this might be a minor point that it might have more of the ceremonial about it as contra-distinguished to the moral, he would remind them of Christ's saying that "These things ye ought to have done and not left other things undone." Some people, as they knew, put far more stress upon minor matters than upon those of more importance, but if God had ordered anything—and he did think that in this case there was an order from on high—surely that order was worth performing. He might, in conclusion, state this—that he had taken the step he was about to complete,

because it was the duty of the teacher of religion, if anything, to have self-consistency. To do anything except bow to their belief was a simple blinding of their minds, and he must say that, looking at his theological reading of the Bible, he thought it was now better than ever, because he went sweeping onward from Genesis to Revelation without a hitch or check. Many people seemed to lay little stress upon the doctrine of baptism, but he for one laid great stress upon it. Upon it one of the most important points in regard to vital truth and vital error centred. If, as he believed, the only legitimate issue of baptism was baptismal regeneration, he must say it would have a tendency to purify the church to adopt these views he had expounded, because in thousands of cases all over the Presbyterian Church they found men and women ready to become church members simply because they wished their children to be baptised, while they had no thought whatever themselves personally of having a saving interest in Christ. Therefore these ordinances he believed lay at the root of the abolition of a great deal of church impurity. The reason why he had asked to be baptised in presence of this congregation as soon as the alternative had been forced upon him of his leaving the Free Church was that he would like that to be performed by their esteemed senior pastor, not only from the love and respect which, as a Gymnasium boy, he was bound to bear him, but also from his upright behaviour in the institution. He could bear witness that in all the Bible lessons they had received from him during the course of their study, he had not said one word that would have biassed their young and unripened views. Therefore he admired him for his straightforwardness and honesty, and he was sorry that Dr. Anderson was unable to perform the ceremony, but next to him he was very glad indeed that his colleague in office had consented to do it.

At several points during the address of Mr. Bisset applause quietly rendered was given by those assembled in the church.

At the conclusion of this address, Mr. Bisset, preceded by Mr. Chedburn, walked down the steps into the baptistry, and there, according to the usual formula, the rite of baptism was administered. Mr. Bisset, who was attired in an ordinary suit of dark tweeds, clasped his hands closely in front of his breast; Mr. Chedburn, whose back was to the congregation, placed his left hand behind the recipient's back and his right hand on his breast, and thereafter laid him quietly backwards into the water until he was wholly submerged. Immediately on the completion of the rite, Mr. Bisset ascended the steps from the baptistry, and walked into an adjoining room. A young girl subsequenty went through the same rite, and, a single verse of a psalm having been sung, Mr. Chedburn, standing before the congregation in his dripping garments, formally pronounced the benediction.—*Aberdeen Daily Free Press.*

Ministerial Education.

MEETINGS IN EDINBURGH.

THE session 1882-3 in connection with the Baptist Union of Scotland was brought to a close by a series of meetings held in Edinburgh the last week of June.

During the winter thirteen students attended the University classes, attending also on alternate Friday evenings a class conducted for a time by Dr. Culross, and after his removal to Bristol, by Dr. Macnair, of Leith. During the summer session they met in Edinburgh, and were taught by Rev. John M'Lellan, of Edinburgh, and Rev. John Urquhart, of Glasgow. On Friday, June 30, the Educational Committee met in the hall of Dublin Street

Church, Edinburgh, Mr. Robert Herriot, the vice-president of the Union, in the chair. After the transaction of its ordinary business, the committee met for the examination of the students. One of the students read an essay on the Trinity, another read a sermon from Zech. xii. 10, and the whole class was examined in Greek on a portion of the 1st Epistle to the Thessalonians. The convener read reports from Dr. Culross, of Bristol, and Rev. John Trafford, M.A., late of Serampore College, giving the result of their examination of papers prepared by the students in a written examination held on the previous Monday and Tuesday. Both reports were very gratifying to the committee. Dr. Macnair, Mr. M'Lellan, and Mr. Urquhart also gave in verbal reports of the work done in their several classes, testifying to the earnestness, diligence, and success with which the young men prosecuted their studies. This meeting was followed by a social meeting with the students. Nearly forty guests were present. Rev. P. W. Grant, of Perth, occupied the chair, and delivered (to his fellow-students as he calls them) an address full of kindly sympathy and practical wisdom, an address greatly appreciated both by the students and the committee. Short addresses, congratulating both the students and their teachers on the work done during the past session were delivered by Mr. Robert Herriot, Revs. W. Grant, George Yuille, Robert Macnair, M.A., John Murray, and by Mr. Robert Howie (one of the students), who, speaking in the name of the whole class, said, in a quiet, earnest way that carried conviction to all present, "We shall never be able to forget the past session. We entered into the subjects taught, not only with pleasure, but with real enthusiasm. The lectures we have received have done us eal and lasting benefit, and a continuation of them is a matter for which we would be truly grateful."

The customary votes of thanks brought to a close what was felt to be a very pleasant meeting.

MEETINGS IN GLASGOW.

As intimated in a former issue, the friends of ministerial education in the denomination in Scotland who had been conducting the work under the auspices of the Union, resolved in the beginning of last winter to continue their work on an independent basis. This action was taken in consequence of procedure in the annual meetings in October, which was deemed manifestly reactionary and unconstitutional. At a meeting held in April last an influential committee was appointed to carry out what had been agreed on, with Mr. Thomas Coats, of Paisley, as president, Mr. James Wilson, of Bantaskine, treasurer, Rev. P. J. Rollo, secretary, and Revs. Oliver Flett, D.D., Alex. Wylie, M.A., and Jervis Coats, M.A., late tutors in the union, as theological teachers. On Thursday, 28th ult., meetings were held in connection with the close of the theological session in the Christian Institute, Glasgow. The first was a public examination of the students, Mr. Wilson, in the unavoidable absence of Mr. Coats, presiding. The students were put through a searching examination in the Greek Testament by Mr. Wylie, after which two of the senior students and one of the fourth year students read very able and carefully prepared papers, as an indication of the work done in the various classes. At the close a meeting of committee was held, when after letters of apology had been read, Dr. Flett gave in a statement in regard to the work done during the session. The examiners—Revs. O. D. Campbell, M.A., in Church History; P. J. Rollo, in Theology; and D. R. Key, M.A., in Homiletics—who had conducted the written examinations which had taken place on the previous two days, gave in their reports. These were all exceedingly favourable, showing that the work of the session had been thoroughly well done, there being two instances in which the full number of marks had been gained. A very interesting conversation ensued in relation to the future prospects of the work, from which it appeared that

measures are in contemplation for the further establishment of the work; but it was agreed that no formal action should be taken till after the annual meetings in October next. In the evening a social meeting of the students and committee was held, Councillor Walcot, Edinburgh, presiding. Addresses were given by the chairman, Dr. Joseph Coats, Mr. Robert Brash, Revs. O. D. Campbell, M.A., Dr. Flett, Alex. Wylie, M.A., P. J. Rollo, D. R. Key, M.A., Robert Anderson, and Mr. G. M. M'Elwee, M.A., one of the senior students. The proceedings throughout were of a hopeful and inspiring character, and afforded evidence of the ability and spirit with which the movement is being conducted.

NOTICE OF MOTION.

We understand that Mr. Hugh Rose has given notice to the secretary of the Union that he will submit the following resolution at the approaching meetings of the Council.

"That in view of the painful divisions and consequent injury to the well-being and progress of the Union arising from the discussions in connection with ministerial education, the Council resolves that Article IV. of the Rules so far as respects example 4 shall be expunged, also that the latter part of Rule VII. be altered by the omission of the words commencing with 'The Tutor;' and those friends interested in the education of young men for the ministry be recommended to carry out that department of Christian work by means of an organisation independently of the Union and under the control of the subscribers to its funds."

Correspondence.

WAS MILTON A BAPTIST?

To the Editor of the "Scottish Baptist Magazine."

Sir,—I am sorry to trouble you with any further words on your notice of my sketch of *John Milton*. But the position taken in your last renders it more than ever necessary that I should put myself right with your readers.

It is not my intention, as I said before, to dispute your decision that Milton has no right to a place among *Baptist Worthies*. I only regret that in vindication of this decision, you have, as I think, unfairly aspersed the character of one of the most illustrious men which our country has produced; by attributing to him the advocacy, and "in some measure," the practice of "a life of animal indulgence and sensual gratification," of which not only is there no proof, but which, in my estimation, the very writings from which you quote prove to have been most foreign to his nature. Of course, although I do not dispute, I still less approve of your sentence. It has come upon me, in fact, as unexpectedly as a thunder-clap out of a clear sky. The more I think of the situation, the more sublimely ridiculous does it appear; and the more do I feel that I ought to ask Milton's forgiveness for having become the occasion of his being subjected to such indignity. In my unfortunate sketch, I have compared his refusal to join the Anglican Church to the refusal of an eagle to make his home in an owl's nest and fraternise with its inmates. Such is my estimate of the man that I should have thought I was putting honour on the membership of any body of Christians, not excepting even our own, by putting Milton among them, as much as I was doing honour to the family of owls by shewing, or even attempting to shew, that the eagle was one of their kin; and I could no more have imagined his

being repudiated by any member of such a body, than I could have dreamed of the eagle being rejected by any member of the owl fraternity.

You are good enough to take advantage of one or two instances in which my language is not sufficiently guarded, the main reason for that being, that I did not suppose that I would meet with any unfriendly critic among my Baptist brethren. My object being to make my position good against pædo-baptist assailants, I overlooked the necessity of guarding it against attacks from the Baptist quarter; just as the defender of a fortress against external adversaries might overlook the need of precautions against attacks from within; and I may think myself fortunate, perhaps, that, notwithstanding this oversight, there are so few points left unguarded. As inconsistent with my statement that "my only reason for placing Milton's name in my list, is that he held and advocated the principles and practice *by which we are distinguished from all other sections of the church of Christ*," you quote what appears in the title page and advertisements, viz.—"Baptist Worthies: a series of sketches of distinguished men who have held and advocated the principles of *the Baptist Denomination*;" and then add, "the words in Italics will shew the difference between these two statements." Now, with all deference, I beg to say that in the connection and for the purpose in and for which they are used, the two statements mean to me precisely the same thing. *The principles which distinguish us from all other sections of the church of Christ*—when the question is whether a man may be called a Baptist or not—are the principles of *the Baptist Denomination.* I certainly did not suppose that any one would deem me illogical enough to designate a man a Baptist because of his holding principles which pædo-baptists hold as well as himself.

I now admit that to have used the word "distinctive" before "principles' in the second quotation would have been more explicit; and I would have done so, in all probability, had I foreseen the necessity of defending myself against Baptist criticism.

But this is not the only instance in which you have found me tripping through not apprehending this. I tell your readers that my only reason for placing Milton's name in my list of "Baptist Worthies" is the one above mentioned. But you have discovered that in my sketch I say "Our duty is to mention our *reasons* for placing his name on our list." I admit the fact, and also that I ought to have been more careful, as I would have been in all probability had I supposed that any one would attach importance to the slip. But it is so common a thing for writers under like circumstances to use the plural for the singular, and to say *reasons*, when they mean *reason*, and *vice versa*, that I did not imagine any one would discover a contradiction between the two statements.

And now after having conceded all that I am able to concede, I am at a loss to see how your discovery affects the main point in dispute—the only ground, in fact, on which I objected to your notice. My complaint was that by your argumentation, and your quotation of my words out of their connection, you gave your readers the impression that *I placed Milton among Baptists on the ground of his orthodoxy as to the person of our Lord.* And I do not now see how your shewing that I had other reasons than the one named above would prove this to be one of them. You quote another passage in support of your position, and in that passage Milton's orthodoxy on this question is not mentioned. That passage is as follows—"While he was at one with Baptists on the points on which they agree with other nonconforming bodies—such as the sole and sufficient authority of scripture in all matters pertaining to religious belief and practice; the constitution and officers of a Christian Church; its power to regulate its own affairs without the intervention of any man or body of men; its consequent independence of the civil magistrate in everything relating to its internal management, and its duty to support its own ordinances and institutions without drawing on

the funds of the state,—on the points on which we differ from other non-conforming bodies, he has also spoken, with a clearness and force not easily surpassed; and thereby has placed himself unquestionably on our side.' In quoting this you print the first part in italics, but place no emphasis on the closing words which place my meaning beyond dispute, and then proceed to say—"This passage we perceive is guarded; but we ask, Were we not warranted in implying from it that Dr. Landels claimed Milton as a Baptist for this *reason also* that he held principles which we hold in common with other denominations?" I might appeal to the structure of the sentence to shew that you were *not* "warranted in implying" from it what you do imply; but you save me this trouble by your frank admission—"This sentence, we perceive, is guarded." For what, I ask, is it guarded against, if it be not against conveying the very meaning which you have put upon it?

As if it were a piece of unexpected information which my letter had conveyed, you say, "We are gratified to learn that he does not place Milton among Baptists on the ground of his orthodoxy, although we should not have gathered this from the sentences which he says shew it." This is to me very amazing. The sentences in question mention Milton's *heterodoxy as accounting for his not having been a member of a Baptist Church.* And yet you could not have gathered from them that I did not place Milton among Baptists on the ground of his orthodoxy! Comment on this would be quite superfluous.

Other sentences bearing on this I pass by feeling that I may safely leave them to the judgment of your readers, and come to the passage in Macaulay on which you founded your inference as to the impurity of Milton's life. On this I beg to say that though I was familiar with the passage, I could not have imagined your making anything so ambiguous the ground of such a serious charge. Anyone can see that it is susceptible of quite a different interpretation. It may refer exclusively to Milton's circumstances without reflecting on his character in the smallest degree. It is a sound rule that when a sentence will bear two interpretations it should receive that which harmonises with, not that which is opposed to, the writer's clearly expressed opinions. And, with all deference both to you and Mr. Gladstone, Macaulay's estimate requires that we should understand the sentence as applying to Milton's circumstances and not to his character at all.

You appear, indeed, to have some faint perception of this; for, as if uncertain of your position, you change your front and say—"But even supposing that an investigation of Milton's life should show our inference was a wrong one, we should not admit that by this inference we have done Milton any injustice." The morality of this sentence surpasses my comprehension. I cannot do you the injustice of treating it as your deliberate utterance, but only as an unfortunate slip caused by unwillingness to acknowledge yourself wrong, to be repented of and retracted on sober reflection. The morality which teaches that we do no injustice to a man when we charge him with wrong doing of which he has not been guilty, provided we think that to such wrong doing his principles naturally tend, is more likely to find favour with the disciples of Ignatius Loyola, than among the members of the Baptist denomination.

Sincerely regretting the course you have taken on this matter, and the necessity you have laid me under of writing as I have done, and hoping that if ever my name should appear again in the pages of the SCOTTISH BAPTIST MAGAZINE, it may be under happier circumstances.—I am, faithfully yours,

WM. LANDELS.

[We do not think that our animadversions on Dr. Landels' sketch of Milton have been in the least degree shaken by his animated rejoinders. The sum of the matter, as we apprehend it, is that while Milton advocated Baptist principles as regards church polity and the ordinance of baptism,

there is no evidence that he himself ever was baptised, or a member of a Baptist church ; and, on the other hand, that there is evidence that he held a doctrinal view regarding the person of Christ, and advocated a line of conduct in reference to the married state which would have effectually barred the way of his admission within the pale of the Baptist denomination, even if he had sought to identify himself therewith. He was not, therefore, a Baptist, much less a Baptist Worthy ; and to designate him as such is, in our judgment, a misapplication of denominational nomenclature which cannot be justified.—*Ed. S. B. M.*]

The Deacon's Week.

THE communion service of January was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn, but he did not give it out ; he laid his book down on the table and looked about on his church.

He was a man of simplicity and sincerity, full in earnest to do his Lord's work, and to do it with all his might, but he did sometimes feel discouraged. His congregation was a mixture of farmers and mechanics. So he had to contend with the keen brain and sceptical comment of the men who piqued themselves on their power to hammer at theological problems as well as hot iron, with the jealousy and repulsion and bitter feeling that has bred the communistic hordes abroad and at home ; while, perhaps, he had a still harder task to awaken the sluggish souls of those who used their days to struggle with barren hillside and rocky pasture for mere food and clothing, and their nights to sleep the dull sleep of physical fatigue and mental vacuity. The minister spoke : "My dear friends," he said, "you all know, though I did not give you any notice to that effect, that this week is the Week of Prayer. I have a mind to ask you to make it for this once a week of practice instead. Perhaps you will find work that ye knew not of lying in your midst. And let us all on Saturday evening meet here again and chose some one brother to relate his experience of the week. You who are willing to try this method, please to rise."

Everybody rose except old Amos Tucker, who never stirred, though his wife pulled at him and whispered to him, imploringly. He only shook his grizzled head and sat immovable.

Saturday night the church assembled again. The cheerful eagerness was gone from their faces ; they looked downcast, troubled, wearied—as the pastor expected. When the box for ballots was passed about, each one tore a bit of paper from the sheet placed in the hymn books for the purpose and wrote a name. The pastor said after he had counted them : "Deacon Emmons, the lot has fallen on you."

"I'm sorry for't," said the deacon, rising up and taking off his overcoat. "I ha'n't got the best of records, Mr. Parkes, now I tell ye.

"Well, brethren," he said, "I am pretty well ashamed of myself, no doubt, but I ought to be, and maybe I shall profit by what I've found out these six days back. I'll tell you just as it come. Monday, I looked about to begin with. I am amazing fond of coffee, and it a'n't good for me, the doctor says it a'n't ; so I thought I'd try on that to begin with. I tell you it come hard ! I hankered after that drink of coffee dreadful ! Seemed as though I couldn't eat my breakfast without it. I feel to pity a man that loves liquor more'n I ever did in my life before ; but I feel sure they can stop if they'll try, for I've stopped, and I'm goin' to stay stopped.

"Well, come to dinner, there was another fight. I do set by pie the most of anything. I was fetched up on pie, as you may say. Our folks alwas had

it three times a day, and the doctor he's been talkin' and talkin' to me about eatin' pie. I have the dyspepsy like everything, and it makes me useless by spells, and onreliable as a weather-cock. An' Doctor Drake he says there won't nothing help me but to diet. I was readin' the Bible that morning while I sat waiting for breakfast, for 'twas Monday, and wife was kind of set back with washin' and all, and I come acrost that part where it says that the bodies of Christians are temples of the Holy Ghost. Well, thinks I, we'd ought to take care of 'em if they be, and see that they're kept clean and pleasant, like the church; and nobody can be clean nor pleasant that has dyspepsy. But, come to pie, I felt as though I couldn't! and, lo ye, I didn't! I eat a piece right against my conscience; facin' what I knew I ought to do I went and done what I ought not to. I tell ye, my conscience made music of me consider'ble, and I said then I wouldn't never sneer at a drinkin' man no more when he slipped up. I'd feel for him an' help him, for I see just how it was. So that day's practice giv' out, but it learnt me a good deal more'n I knew before.

"I started out next day to look up my Bible class. Well, 'twould take the evenin' to tell it all, but I found one real sick, been abed for three weeks, and was so glad to see me that I felt fair ashamed. Then another man's old mother says to me, before he come in from the shed, says she: 'He's been a sayin' that if folks practiced what they preached, you'd ha' come round to look him up afore now, but he reckoned you kinder looked down on mill-hands. I'm awful glad you come.' Brethering, so was I. I tell you that day's work did me good. I got a poor opinion of Josiah Emmons, now I tell you, but I learned more about the Lord's wisdom than a month o' Sundays ever showed me.

"Now come fellowship day. I thought that would be all plain sailin'; seemed as though I'd got warmed up till I felt pleasant towardst everybody; so I went around seein' folks that was neighbors, and 'twas easy; but when I come home at noon spell Philury says, says she: ''Square Tucker's black bull is into th' orchard a tenrin' round, and he's knocked two lengths o' fence down flat! Well, the old Adam riz up then, you'd better b'lieve. That black bull has been a breakin' into my lots ever since we got in the after-mash, and it's Square Tucker's fence, and he won't make it bull-strong as he oughter, and that orchard was a young one just comin' to bear, and all the new wood crisp as cracklin's with frost. You'd better b'lieve I didn't have much feller-feeling with Amos Tucker. I jest put over to his house and spoke up pretty free to him, when he looked up and says, says he: 'Fellowship meetin' day, ain't it, Deacon? I'd ruther h'd ha' slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of life I'd been livin' all the years I'd been a professor, when I couldn't hold on to my tongue and temper one day!"

"Breth-e-ren," interrupted a slow, harsh voice, somewhat broken with emotion, "I'll tell the rest on't. Josiah Emmons came round like a man an' a Christian right there. He asked me for to forgive him, and not to think 'twas the fault of his religion, because 'twas his'n and nothin' else. I think more of him to-day than I ever done before. I was one that wouldn't say I'd practice with the rest of ye. I thought 'twas everlasting nonsense. I'd ruther go to forty-nine prayer-meetin's than work at bein' good a week. I b'lieve my hope has been one of them that perish; it ha'n't worked, and I leave it behind to-day. I mean to begin honest, and it was seein' one honest Christian man fetched me round to't."

Amos Tucker sat down and buried his grizzled head in his rough hands.

"Bless the Lord!" said the quavering tones of a still older man from a far corner of the house, and many a glistening eye gave silent response.

"Go on Brother Emmons," said the minister.

"Well, when next day come I got up to make the fire, and my boy Joe had forgot the kindlin's. I'd opened my mouth to give him Jesse, when it

came over me sudden that this was the day of prayer for the family relation. I thought I wouldn't say nothing. I jest fetched in the kindlin's myself, and when the fire burnt up good I called my wife.

"'Dear me!' says she. 'I've got such a headache, 'Siah, but I'll come in a minnit.' I didn't mind that, for women are always havin' aches, and I was jest a goin' to say so, when I remembered the tex' about not being bitter against 'em, so I says, 'Philury, you lay abed. I expect Emmy and me can get the vittles to-day.' I declare, she turned over and gave me such a look; why, it struck right in. There was my wife, that had worked for an' waited on me twenty odd year, 'most scar't because I spoke kind of feelin' to her. I went out an' fetched in the pail o' water she'd always drawed herself, and then I milked the cow. When I came in Philury was up fryin' the potatoes, and the tears a shinin' on her white face. She didn't say nothin', she's kinder still, but she hadn't no need to. I felt a little meaner'n I did the day before. But 'twan't nothing to my condition when I was goin', towards night, down the sullar stairs for some apples, so's the children could have a roast, and I heered Joe up in the kitchen say to Emmy: 'I do b'lieve, Em, pa's goin' to die.' 'Why, Josiar Emmons, how you talk!' 'Well, I do; he's so everlastin' pleasant and good-natered I can't but think he's struck with death.'

"I tell ye, brethren, I set right down on them suller stairs and cried. I did, reely. Seemed as though the Lord had turned and looked at me jest as he did at Peter. Why, there was my own children never see me act real fatherly and pretty in all their lives. I'd growled and scolded and prayed at 'em, and tryed to fetch 'em up jest as the twig is bent the tree's inclined, ye know, but I hadn't never thought that they'd got right an' reason to expect I'd do my part as well as their'n. Seemed as though I was findin' out more about Josiah Emmons' shortcomings than was real agreeable.

"Come around Friday I got back to the store. I'd kind of left it to the boys the early part of the week, and things was a little cuttering, but I did have sense not to tear round and use sharp words so mueh as common. I began to think 'twas getting easy to practice after five days, when in come Judge Herrick's wife after some curt'in calico. I had a han'some piece, all done off with roses and things, but there was a fault in the weavin', every now and then a thin streak. She didn't notice it, but she was pleased with the figures on't, and said she'd take the whole piece. Well, just as I was wrappin' of it up, what Mr. Parkes here said about tryin' to act just as the Lord would in our place come acrost me. Why, I turned as red as a beet, I know I did. It made me all of a tremble. There was I, a door-keeper in tents of my God, as David says, really cheatin', and cheatin' a woman. I tell ye, brethren, I was all of a sweat. 'Mis' Herrick,' says I, "I don't believe you've looked real close at this goods; 'taint thorough wove,' says I. So she didn't take it; but what fetched me was to think how many times before I'd done such mean, onreliable little things to turn a penny, and all the time sayin' and prayin' that I wanted to be like Christ. I kep' a trippin' of myself up all day just in the ordinary business, and I was a peg lower down when night come than I was a Thursday. I'd ruther, as far as the hard work is concerned, lay a mile of four-foot stone-wall than undertake to do a man's livin' Christian duty for twelve workin' hours; and the heft of that is, it's because I ain't used to it and I ought to be.

"So this mornin' came round, and I felt a mite more cherk. 'Twas missionary mornin', and seemed as if 'twas a sight easier to preach than to practice. I thought I'd begin to old Mis' Vedder's. So I put a Testament in my pocket and knocked to her door. Says I: 'Good mornin', ma'am,' and then I stopped. Words seem to hang, somehow. I didn't want to pop right out that I'd come to try'n convert the folks. I hemmed and swallered a little, and fin'lly I said, says I: 'We don't see you to meetin' very frequent, Mis' Vedder.'

"'No, you don't!' says she, as quick as a wink. 'I stay at home and mind my business.'

"'Well, we should like to hev you come along with us and do you good,' says I, sort of conciliatin'.

"'Look a here, Deacon!' she snapped, 'I've lived along-side of you fifteen years, and you knowed I never went to meetin'; we a'n't a pious lot, and you knowed it; we're poorer'n death and uglier'n sin. Jim he drinks and swears, and Malviny dono her letters. She knows a heap she hadn't ought to, besides. Now, what are you a comin' here to-day for, I'd like to know, and talkin' so glib about meetin'? Go to meetin'! I'll go or come jest as I darn please, for all you. Now get out o' this!' Why, she came at me with a broomstick. There wasn't no need on't; what she said was enough. I hadn't never asked her nor her'n to so much as think of goodness before. Then I went to another place jest like that—I won't call no more names; and sure enough there was ten children in rags, the hull on 'em, and the man half drunk. He giv' it to me, too; and I don't wonder. I'd never lifted a hand to serve nor save 'em before in all these years. I'd said consider'ble about the heathen in foreign parts, and give some little for to convert 'em, and I had looked right over the heads of them that was next door. Seemed as if I could hear him say: 'These ought ye to have done, and not have left the other undone.' I couldn't face another soul to-day, brethren. I come home and here I be. I have been searched through and through and found wantin.' God be merciful to me a sinner!"

He dropped into his seat, and bowed his head; and many another bent too. It was plain that the Deacon's experience was not the only one among the brethren. Mr. Payson rose, and prayed as he never prayed before; the week of practice had fired his heart, too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement or enthusiasm, but one when they heard their Lord saying, as to Israel of old: "Go forward," and they obeyed his voice. The Sunday School flourished, the church services were fully attended, every good thing was helped on its way, and peace reigned in their homes and hearts, imperfect perhaps, as new growths are, but still an offshoot of the peace past understanding.

And another year they will keep another week of practice, by common consent.—*Rose Terry Cooke, in Congregationalist.*

God makes us brave to meet each loss
Without a sigh;
To do our work and bear our cross,
Nor questions why.

He knows the secret of our way,
And what is best;
The long dark sorrows pulse with praise,
And lead to rest.

Intelligence.

MR. THOS. LANDELS, B.A., of Regents' Park College, London, son of Dr. Landels, of Edinburgh, has passed the examination for the M.A. degree in the University of London and gained the distinguished position of first on the list. Only those who know the severity of the London M.A. examination will be able to estimate the honour thus won.

DUMFRIES.—Mr. Wm. Muir, one of the senior students who finished their course of study this present session under Revs. Dr. Flett, Jervis Coats, M.A., and Alexander Wylie, M.A., has accepted a animous invitation to the pastorate.

DUNDEE. — LONGWYND BAPTIST CHURCH. — The Rev. Wm. Tulloch, President of the Baptist Union of Scotland, has accepted the call to the pastorate, and is expected to enter on his labours the first week in September.

GALASHIELS.—VICTORIA STREET.—The new chapel which has been recently built for the use of the Scotch Baptist congregation was opened on Sunday, 15th July, when Mr. Grant of John Street, Glasgow, preached in the morning and afternoon, and Mr. Maitland, of Glasgow, in the evening. On Monday evening there was a soiree in connection with the opening, the senior paster Mr. Alex. Thomson, in the chair, and with him on the platform were Messrs. W. Grant, Glasgow; Craise, Berwick; Key, Galashiels; Brown, Selkirk; Maitland, Glasgow; and Pastors Fleming and Pennycook. After tea, the chairman reviewed the history of the church. In the year 1785, three men, namely, Archibald Cochrane, Henry Watson, and William Johnstone, from the study of the Scriptures, were led to adopt Baptist principles. They went to Edinburgh and were baptised, and these three men formed the nucleus of the infant cause. Through discussion of their principles others like-minded joined them, and in the year 1804 a church was formally constituted, and pastors and deacons appointed. When he became pastor of the church in 1852 it had about 50 members. They were at that time like the "conies, a feeble folk," but now like Jacob, when he recrossed the Jordan on his homeward journey, they had become two bands. They had now two self-supporting churches, and two comfortable chapels, with a membership in both of well nigh 300. They had good reason to thank God and take courage. With regard to the congregation before him, for eight years they had met for worship in Bridge Place Hall, where they had many happy days, and received many tokens of the Divine favour. But it had many drawbacks, which he believed, greatly hindered their usefulness. Little more than a year ago a special church meeting was held, when it was heartily agreed to make an effort to obtain a chapel of their own. The members of the church who belonged, without exception, to what are called the working class, subscribed about £150. They then sought help from friends outside the church, and their appeal met with a most generous response, amounting to about £200. He might also mention that he made a visit to Glasgow, and through the efficient help of Mr. Maitland, he obtained £25 to their building fund. Mr. Maitland also took him through Paisley and introduced him to Mr. Thomas Coats, whose praise is in all the churches, and Mr. Maitland so well represented their case that Mr. Coats announced that he would give them £50. They received from friends in Edinburgh, principally connected with Mr. Grant's church, about £25. They also received special collections from Mr. Brown's church in Selkirk, Mr. Craise's, Berwick, and the Scotch Baptist Church in Kirkcaldy. In all, they had obtained nearly £500. He desired in his own name, and in the name of the church, to express their heartfelt gratitude to all those friends who had so generously helped to secure the handsome and comfortable chapel in which they were now met. They should require about £830 altogether, and to meet this they had subscriptions, as he had already mentioned, amounting to nearly £500. They got a loan from the Baptist Building Loan Fund of £300, to be repaid in ten years in half-yearly instalments, say £30 a year. They had still a balance of about £30 to make up, to enable them to take possession of the chapel, in a measure, free-handed. The repayment of the loan would only amount to very little more in the year than the annual rent they paid for Bridge Place Hall for the last eight years. They fully expected that long before ten years, by the blessing of God, they should have their chapel entirely clear of debt. In the meantime they were hampered with the small balance he had referred to, and he should be very grateful to any kind friend who might be disposed to give them a helping hand to wipe it away. Interesting and instructive addresses were afterwards delivered by the Rev. Messrs. Grant, Brown, Key, Craise, and Maitland.

GLASGOW.—ADELAIDE PLACE.—The Rev. Donald P. MacPherson, B.D., has accepted a unanimous call to the pastorate, vacant by the translation of Dr. Culross to Bristol College. The church is at present temporarily closed while undergoing renovation. Mr. MacPherson is, we believe, a graduate of a Transatlantic college.

HELENSBURGH.—*Ordination Services.*—The ceremony of ordination of the minister-elect of the Baptist Church was performed on Tuesday afternoon, July 3. The Rev. Dr. M'Nair, of Greenock, presided, and he was accompanied on the platform by the Rev. Mr. Grant, Edinburgh; the Rev. Mr. Urquhart, Glasgow; and the Rev. G. A. Wilson, the minister-elect. After a short devotional service conducted by the Rev. Dr. M'Nair, Mr. Urquhart delivered his address to the pastor. He spoke to Mr.

Wilson with all the greater assurance when he reflected they were not strangers. Mr. Wilson had a sincere desire to be used in the service of God. By reference to various passages of Scripture he counselled the young minister of his responsibility in entering on his office. The Rev. Mr. Grant advised the people to sustain their minister in his reputation, and to receive him in the Lord. They must encourage him by Christian brotherly sympathy. They must confide in their minister, and allow their sympathy to express itself in sympathetic words. He trusted they would all attend regularly, and encourage him with that liberality which the New Testament inculcates. He would impress upon them two things. They must receive him in the Lord, take care of him; and make him feel that he was surrounded with a brotherly sympathy. After a short devotion, the ordination ceremony terminated.—*Soirée.*—In the evening a soiree was held. There were on the platform Rev. G. A. Wilson; Rev. Wm. Grant, Edinburgh; Rev. Mr. Urquhart, Glasgow; Rev. Mr. Troup, Helensburgh; Mr. Graham, Glasgow; and Mr. Allan, secretary of the congregation, and others. After tea Mr. Allan submitted the report, in which he stated that for the first time in its history the church was in the possession of a fully-trained minister. They must thank Mr. Norman Macleod for his past ministrations. He had had to attend to his studies, and in consequence of a desire that the interests of the congregation could be better looked after if a regular minister were ordained to take care of it, he had gladly withdrawn. They had now every possible advantage of succeeding, as they had now a pastor whose whole time would be devoted to the work. He thought they should manifest their gratitude for such a pastor, especially when he came among them with such a high reputation. He gave Mr. Wilson a most cordial welcome, and might the community have no cause to regret, but greater reason to congratulate themselves, that they had received Mr. Wilson into Helensburgh. Mr. Wilson briefly thanked them for the kind expressions of their good wishes and for their words of welcome. Mr. Urquhart followed with an address in which, from a knowledge of Mr. Wilson's character and abilities, he recommended him as a suitable pastor. Mr. Graham, Glasgow, delivered an encouraging address. Mr. Troup welcomed Mr. Wilson to Helensburgh as one of its settled ministers, and he trusted that with their hearty co-operation they would succeed in doing much service together. Already one of the ministers of the town (the Rev. Mr. Hislop) had been present in the afternoon, and he was glad to point that fact out as indicating a welcome from the other churches. He held a theory that one of the great advantages of religion was its diversity of denomination. He believed it would be a great calamity to them if there was only one denomination. They were all needed in the Master's cause, and it became them all to work together. Mr. Wilson shortly indicated the work he proposed to execute when settled in Helensburgh. In addition to his usual pulpit ministration he promised to ally himself with all agencies with sought to effect good in the town. Several speakers followed with remarks encouraging and congratulatory. A choir performed some hymns in the course of the evening, and Mr. Thomas Brash accompanied on the harmonium. Votes of thanks were awarded to the speakers, the choir, and Rev. Mr. Wilson, and the meeting concluded at an early hour.

JAMAICA.—CALABAR COLLEGE.—Mr. James Balfour, M.A., one of the students of the Union, has been appointed by the Committee of the Baptist Missionary Society, to the post of classical tutor in the Calabar College, Kingston, Jamaica.

KELSO.—The Rev. Robert Anderson, of Dumbarton, has accepted a unanimous call to the pastorate.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 4 Comely Bank, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The School of the Prophets.

II. KINGS VI., 1—7.

By Rev. J. Culross, D.D.

IN the days of Samuel, "the prophets" appear for the first time as a distinct order or estate in Israel. Examining the history we find prophetic schools at Ramah, at Bethel, at Gilgal, and at Jericho. Of the constitution, studies, and discipline of these schools we have no distinct information; but from scattered hints we may infer that young men, in whom Divine stirrings shewed themselves, were drawn together and brought under some common spiritual influence.

The idea of a course of training for prophets is somewhat puzzling to us in these days, and not easily reconciled with ordinary notions. Did it not enter into the very essence of the case that the prophet was "inspired?" Was he not to speak forth words directly given him by Jehovah? If God breathed through his lips, as one might breathe through pipe or reed, *that* would make him a prophet. What room then for the teaching of man?

The fact, however, meets us that there *was* some process of discipline or preparation even for prophets. We may be helped to understand it by considering what takes place among ourselves, in the case of those whom we expect to become the future teachers of the Christian church. Ignorance is not the mother of devotion; neither does God's special blessing rest on it for the conversion of sinners or the edification of saints. One is not "a man-made" disciple because a fellow-man has led him to Jesus; neither is one "a man-made minister" because he has received instruction (and profited by it, too) from men wiser and more experienced than himself; but only when he has not sought and found the teaching of God in and through and above all human teaching.

With respect to Christian teachers and evangelists, we must devoutly recognise that the right men are Christ's "gift" to His churches. We shall not secure them by our own devising. We cannot make them. Money will fail to purchase them. It may purchase graceless talent, just as it may purchase a fleet horse or a fine organ, but it cannot purchase the Holy Ghost. The right men have to be sought and received as "gifts" from the Lord.

When the Lord gives, He gives the seeds of things. He gives, so to speak, the raw material. When he gives us bread, it is not in the form of a loaf ready for table; but in the form of grain, for which we have toiled in the spring and summer-time, and which we must gather and grind and bake. So in the spiritual region. A young man is found in one of our churches, with natural abilities and spiritual graces which,

rightly cultivated, would be of high service in the Redeemer's cause. It may sound very reverent to say, "*We* must not meddle and spoil the Lord's handiwork;" but clearly we ought to make the very best use of such "gifts," and furnish the fullest opportunities in our power for development and increase.

This may throw some light on the reason for schools of the prophets. There was a something in the youthful prophet which man could not impart—a hearing ear, a spiritual vision, a certain Divine faculty; but (that something existing) the Divine gift could, like the talents in the parable, be increased. It could be brought into contact with, and subordinately under the influence of the fullest knowledge, the clearest insight, the ripest experience, the holiest character, the purest and most intense enthusiasm existing in Israel. There, probably, lay the real use (in part, at least) of a prophetic school.

To such a school we are introduced in this chapter. Like similar schools in other places, it is under the oversight of Elisha, on whom the mantle of the great Elijah had fallen. It seems to have prospered greatly, so that the place became "too strait" for the numbers who resorted to it. Young men, as these sons of the prophets were, can come through a great deal of hardship and "roughing;" but at length it became evident that their borders must be enlarged.

Accordingly, after consulting together, they come to Elisha with this proposal: "Let us go unto Jordan and take thence every man a beam, and let us make a place where we may dwell," either erecting an altogether new building or enlarging the old. Elisha falls in with the proposal, and at their request agrees to bear them company. None of them appears to have had any sense of incongruity between this labour with the axe and their prophetic studies; and indeed there was none, as there is no inconsistency, but the finest harmony, between work and worship.

Axe on shoulder, they reach the wooded banks of the river, rushing past them deep, swift, and turbid, and begin their labour. One of them uses a borrowed axe, and as he puts forth his strength for a blow, the head slips from the helve and alights in the stream, where it sinks immediately out of sight to the bottom. The young man distressed at the mishap, exclaims in the prophet's hearing, "Alas, master, for it was borrowed!" The man of God asks, "Where fell it?" and when the place is pointed out, he cuts down a stick and casts it in thither, and the iron swims. "Take it up to thee," says the prophet, and the young man put out his hand and took it. The thing is not in any way explained; certainly there is no natural connection that we can perceive between casting a stick into the water and the swimming of the iron axe-head, any more than between casting salt into a spring and sweetening its waters; we are left to regard the occurrence like so much else in Elisha's career, as a miracle—under which form of speech we hide our ignorance.

What a singular miracle! you exclaim. What is its meaning and value for us to-day? To some minds it only creates difficulty and perplexity. Here is no "dignis vindice nodus." It is as if Jesus had wrought a miracle to mend a child's broken toy. If only the Bible could be purged of a few of those awkward stories, it would seem to

these minds a much more credible book, and worthier of all acceptation. Great miracles on a grand scale, designed to subserve world-wide purposes, we should gladly welcome; we can understand Jesus, or even Peter, walking on the sea; but a miracle like this now wrought by Elisha rather creates difficulty and suggests sceptical thoughts. It is no abatement of the difficulty to say that God committed miraculous powers to Elisha—which he sometimes exercised in mere good nature. If *the man* had slipped into the river, it might have been worth while to work a miracle in order to save his life; but was it worth while to work a miracle for the sake of an axe-head? If it could not be recovered in any other way, why not be content that it should be lost? It seems like bringing miracle into contempt.

Yet when we look closely into the case from the spiritual point of view, there are some revelations given, some great truths illustrated, worthy of a miracle, if only a miracle would make them real and living to our hearts.

Look how God helps the honest worker. This man (brother to the man who was famous according as he lifted up his axe upon the thick trees) is doing what his hand findeth to do, as truly as if he were engaged in building the temple or in executing its carved work; and the miracle is God's help given in His time of need. If you lose your whetstone, you may borrow a neighbour's, or work on with a tool somewhat blunt; if you break the handle, that can be replaced, but if you lose the axe-head itself, your work is stopped. Well, suppose you have the will to work, and the means fail you—the means of labouring for God or of providing things honest in the sight of men—you may safely and with assurance fall back upon God. *He* will give help, not indeed in the same manner as here, but in ways that are as really Divine. For providence is as great as miracle.

This brings into view the broader subject of the care of God. His eye, His heart, His power—all are available for my benefit and blessing. "I am poor and needy, yet the Lord thinketh upon me." "Casting all your care upon Him; for He careth for you."

I cannot accept such words for true without receiving the confidence that there is a heart in the heavens that really cares for me, and finding the universe transfigured by love.

And then this Divine care embraces not only our great interests, but what we call little things as well. Here is the bowing down of God. He kindled the suns that blaze in the nightly sky, and the glow-worm's tiny spark. There is nothing beneath His gracious regard. Two sparrows are sold for a farthing, and one of them shall not fall on the ground without Him. He has numbered the very hairs of our head. For *Him* there is nothing small or insignificant—not even a broken axe.

If this care is a real thing to us, we shall go forward whithersoever God leads us, and undertake whatsoever He appoints us, in simple trust and fearless valour. "Wait on the Lord, be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Hearing this word we answer,

> "Thou only canst make me complete;
> And to limp by Thy side were more sweet,
> Than walking alone on both feet."

Tears.

By Rev. John Pulsford.

TEARS, like everything else, are of every quality. There are proud tears, and there are humble tears; there are briny tears, which fever the soul, and there are dewy tears, which refresh the soul. There are angry, resentful tears, and there are tears of tenderness and pity. There are tears which lower, and tears that glisten; tears which spring from earth, and tears which spring from heaven. There are tears over lost health, lost property, lost friendship, and lost reputation. Tears from human eyes are flowing, without ceasing, night and day, through all seasons, and through all centuries. There are tears at parting, tears at meeting, tears at the bed of death; languishing tears for our absent, and holy tears over our blessed dead. There are tears because our sins have found us out, tears of parents over the sins of their children, and calm, lonely tears of joy, the soul weeping itself into union with God, through the wounds of Jesus.

I. Adam and Eve sinned away their glory, and wept when they found it gone. What tears they shed at the death of their Abel, and yet bitterer tears, that their living son was a murderer. Abraham wept when he buried his Sarah, as millions of husbands since have wept. The passion of love, when crucified by the passion of sorrow, ceases to be of the earth, earthly, and becomes henceforth meek, inward, and hallowed with heaven's own purity. Isaac wept when he lost his mother, as millions have wept, and as many are weeping now. Precious children, through your tears and rent souls, your mother's virtues, steeped in heaven's own purity, take root in the tender ground of your broken hearts. Joseph wept an exceeding great weeping over his brethren, and and he and his father, overjoyed, wept in each other's arms; the spirit of the departed wife and mother helping and entendering their unity. The fearless son of Jesse, who, single-handed, encountered the lion and the bear, and was not afraid of Goliath, was a great weeper. He wept as he fled before the face of Saul; he wept like a child to part with his Jonathan; he wept when his son Absalom conspired against him, saying, "My son, that came forth out of my bowels, seeketh my life" (2 Sam. xvi. 12). He wept greater floods when that same son was slain. Going to his chamber, his shrill cry was heard, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (2 Sam. xviii. 23).

II. How can it be accounted for that in a heroic age tears are more common than in an effiminate age? How is it that an old veteran will weep when and where the eyes of a soft young man will be dry, with a look of stolid or even smiling indifference? There is something too real, too genuine about manly tears for the appreciation of an age of affectation. Our age supposes that tears are only becoming in women or children. We do not understand that not only weakness weeps, but greatness of soul weeps. Homer weeps, David weeps, Dante weeps, Milton weeps, Paul weeps, Luther weeps. These men wept because

they were giant souls. Had they been weak, empty brained, fashionable young men, or the ordinary run of boarding-school girls, they would have kept their eyes dry. "Jesus wept."

III. It is clear that to David weeping was a very great and sacred thing. He thought that, even more than all his victories, his tears were precious in the sight of God.

It is impossible to say how great an amount of the watery element of the world has passed through human eyes. Ours is a world that weeps. Every babe of the human race that has lived a few hours has contributed to the ocean of tears. If the drops of rain which fall from the clouds in one day make slender streams swell to mighty torrents, what torrents must have come from the human eyes of all the ages. The hugh ocean of human sorrow is invisible to us, but visible to God. To us the tears of mankind *seem* to be lost, scattered, gone into vapour and thin nothingness. But not so: God, the Father of all, has a bottle, into which are wept the tears of all His children.

IV. All tears spring from spirit, and embody spirit. God makes a peculiar fountain of the spirit of human sorrow, upon which He sets a great price. Human genius, talent, knowledge, pleasures, are not to God what tears are. In an inspired hour, David speaks of God as gathering together into a sacred fountain the tender, penitential, weeping spirit of the ages. Suppose mothers had by them, not the locks of hair only of their suffering and departed babes, but the very tears shed by them—yea, the tears which both mother and babe shed, mingled together in one sacred phial? Things which are impossible to us are possible to God. What if, in His sight, the sorrows of the race are commingled in one holy fountain? Did not the race spring from one man? And in spirit, are not all men the children of one Father-spirit? All men before God are but as a sickly, suffering babe.

V. All human woe must needs be one before God, seeing that He hath but one remedy to meet it all. Has He not made the fountain of human sorrow more than human? Has he not sanctified it, made it Divine? All along, in the afflictions of His children has He not been afflicted? Has He not taken part of the same nature with them, that being found in fashion as a man, the sorrows of the whole world might wail through His soul, flow through His eyes, and thus be sanctified for ever? As surely as all our iniquities met in Him, so surely have they groaned in Him. As surely as He hath borne our griefs and carried our sorrows, our griefs and sorrows have wept in Him. Did He not in the days of His flesh offer up prayers and supplications for us, with strong crying and *tears?*

The tears of the world's Messiah are not lost. The spirit thereof endureth for ever. It is in God's bottle, that whole fountain of human sorrow, and thus our bitter Marah becomes a precious offering unto God.

VI. The Messianic spirit in the Psalms speaks as one for all: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?"

My wanderings, *my* tears;
Thy book, *Thy* bottle.

For our wanderings, God has a book: for our tears, a bottle. How can we meet that book? How can we answer to the things written in that

book? Blessed be the God and Father of our Lord Jesus Christ, the book out of which we shall be judged will not be alone. God seeth the things written in His book. God seeth also the tears in His bottle. Mary Magdalene's sins under the seven devils, that ruled in her passions; Mary Magdalene's tears, under the seven-fold spirit of her Messiah; God seeth both. "Wherefore I say unto thee, Mary, thy sins which are many are all forgiven."

Our wanderings, shameful, innumerable, wicked, daring; but that bottle, God's bottle and ours, containeth every sigh, and the contrition of every human heart. In that bottle are the tears of His Son, making all tears His Son's tears, even as His death is the death of all. "If One died for all, then all have died.

VII. Water quencheth fire. O, holy fountain of my Saviour's sorrow, let me bathe in thee, and quench in me the fire of sin. Let it not become *un*quenchable fire. Let me weep with Jesus, that my mourning may be turned into dancing, and my tears into a spirit of praise. David's complaint, according to the fifty-sixth Psalm, is very bitter until he comes to tears, but having considered the fountain of his tears he boldly says, My enemies can do nothing; God is with me. I have found God through my tears. My tears are God's pity finding me. His pity strengthens me, turns my darkness into light, and awakens in me the spirit of praise. "In God will I praise His word: in the Lord will I praise His word" (v. 9 and 10). The sweet harmony of His will prevails over my perverse will; singeth out my woe, bringeth in my peace. My winter is past, the rain is over and gone. My paradise up-springeth, the flowers of God's love breathe their fragrance through my soul, the raven's croak is no more, and the voice of His turtle-dove comforteth me.

Shall I not bless the Lord for my tears? "The sacrifices of God are a broken spirit." Wherefore I know that my sin shall not burn me. The voice of God's pity has spoken in my tears. "The blood of Jesus Christ cleanseth (is cleansing) thee from all sin." "With His stripes thou art healed."

Weepers, weeping for your sins, weep on. "Blessed are ye that weep now." "Thou feedest them with the bread of tears." For, saith Augustine, "They who weep for sin feed on the righteousness of Christ." Christ is Bread to all His weepers. "He that eateth of this Bread shall live for ever."

Woe to you who can sin, but cannot weep for your sin. Between you and the Messiah there is no point of meeting. You and the world make one. The world and you are perishing forms of being. Christ and all penitents make one. Because He lives they shall live also.

REPENTANCE is remorse that avails.—*Madame Swetchine.*

THERE cannot be a more humble soul than a believer. It is no pride in a drowning man to catch hold of a rock.—*Rutherford.*

JUST in proportion as a man becomes good, divine, Christ-like, he passes out of the religion of theorising, of system-building, and hireling service into the religion of beneficent activities. It is well to think well; it is divine to act well.—*Horace Mann.*

Afzool Khan.*

By Rev. J. Urquhart.

The valley on its bosom bears
A thousand tents outspread:
The first glad light of morning's smile
Breaks on the hills o'erhead.

Ere that sun's light is quenched in night,
Dread sights men's eyes will see;
Terror, like hound in strong leash bound,
Is straining to be free.

The wily chief has lured them on,
Their feet are in the snare;
From yon high tower he now looks down
With fierce and savage glare.

Oh, had they seen the light which danced
Within his subtle eye,
The stoutest heart in all that band
Had felt that death was nigh!

Will no voice rouse this slumb'ring host?
Will pity lift no cry?
Will no soul thrill with warning dread?
Must all those thousands die?

The sky's deep stillness overhead,
The hills' weird calm beside,
And morning air, and birds' sweet song,
All strive the snare to hide!

But, mark! stir wakes round Afzool's tent;
The trumpets' clear tones ring,
The echoes climb the mountain sides,
And then to heaven take wing.

* The verses refer to the event which proved to be the foundation of the Mahratta power in India. Sivaji, a Mahratta chief, was in rebellion against the Mohammedan state of Beejapoor, and Afzool Khan was in 1657 sent against him at the head of a Mohammedan army. The wily Hindoo remained in his hill-fort of Pertábghur, near Mahableshwar. Afzool, believing that the display of force which he had made had virtually crushed the insurrection, advanced confidently into the defiles of the mountains. When the Mohammedan army had come into his immediate neighbourhood, and was hopelessly entangled, Sivaji, pretending to submit and desire peace, arranged an interview with Afzool at Pertábghur, and there assassinated him and destroyed the small force that was with him. An ambuscade had meanwhile been set about the army in the valley beneath, and the Mohammedan force was cut off almost to a man.

The warriors mount their neighing steeds,
The lances' pennons wave;
But, ah! 'tis not because they need
Their lives and his to save.

Out through the half-roused camp they pass,
Full fifteen hundred men:
No long, last look is cast where they
Will never tread again.

Their heads are high, their smiles are bright;
They march to meet a foe
Whose heart has quailed before their face,
Whose hand has struck no blow.

This day his pride shall bite the dust,
His boasts shall die away!
This day they'll hold Pertábghur's height
With bloodless victory!

The mists rise up from off the vale,
And from the mountain side;
The sun strikes down his golden glow
Upon the Moslem's pride.

The height is reached, the troop stands still,
And forth Khan Afzool goes,
With noble trust that will not guile
To foeman's guile oppose.

Pertábghur's chief, with well-feigned fear,
And signs of humbleness,
Draws nigh; no deep design is read
In look, or mien, or dress.

"Let us embrace," he meekly pleads;
And arms are opened wide:
But, ah, 'tis death on which they close!
Too late is treason spied!

With "tiger's claw" * and dagger's blow
Afzool's life-blood is drained.
The Moslems see their leader fall;
They gaze with eye-balls strained.

They cast the freezing horror down,
In fury on they dash;
But ere they reach the town's closed gate,
New horrors on them flash.

* A weapon which Sivaji held concealed in his left hand.

Behind, before, on either side
Glares out a wall of fire.
Each moment sees a hundred fall:
They writhe in fruitless ire.

They cannot break the snare's fell toils,
Though terribly they try;
They cannot reach a single foe;
Nought can they do but die!

And from the camp the shouts rise up
Of savage massacre;
Like frightened sheep the Moslems fall
Beneath the dread Tulwar.*

And they who woke so light at dawn,
In blood and darkness lay:
Wild beasts rend on the whole night long,
The vultures feed by day.

Ah! never may that host again
Look on the earth or sky;
The light is quenched within the brain,
The ardour in the eye!

And to the cry which rose that morn
From off that awful plain,
Another rises from the hearts
Which mourn their loved ones slain.

And both cries, Lord, Thine ears have heard:
How long, Lord, oh how long!
Shall man thirst for his brother's blood,
And hearts with grief be wrung?

We know, dear Lord, that love yet reigns,
And good is reached through ill;
That surging war the walls casts down
Which human pride fulfil.

O Lord, make known Thy Christ to men!
Make wrong and darkness flee!
Let that red flood all walls bear down
'Tween man and man and Thee!

And good flows on from race to race,
By paths where tears and blood
First forced a way; and men are bound
In bands of brotherhood.

* The Mahratta sword.

But blood once flowed which better gifts
For man's dark life has bought,
And vaster good, and dearer bands,
Than man's bad deeds have wrought.

The Christian Apologetics.

By Rev. J. M'Lellan.

IT sometimes happens that a mathematician puzzles for a long time over a problem, simply through his making a wrong beginning. By and by he discovers his initial blunder, and that once corrected all his difficulties vanish. A similar mistake, I believe, is frequently made in the sphere of Christian Apologetics. Many persons begin the study at the wrong end, and the consequence, of course, is that they fail to arrive at a satisfactory conclusion. Finding all their efforts thus constantly frustrated they are in no small danger of becoming the victims of chronic scepticism. The persons to whom I refer are not by any means lacking in earnestness, on the contrary, they sincerely long after settled conviction. In heart they are loth to part with Christianity; but at the same time they wander intellectually "in endless mazes lost." When the question is raised: How do we know that Christianity is true? they feel called upon to prove in detail such points as the existence of the soul, the reality of a future life, the reasonableness of miracles, the canonicity and inspiration of every part of scripture, and so forth. Till these matters are settled they think they can not reasonably be called upon to yield to Christ the homage which He claims. He must continue to stand knocking at the door till these preliminary questions as to His right of admission are adjusted. If independently of Him, such points as have been indicated are once settled in a manner favourable to Christianity; then, but not till then, will His claims be conceded and His voice heard in corroboration of truths already established.

Need it be wondered at if the "evidences" are felt by such persons to be unsatisfactory? Christianity, *minus* Christ, is what in reality they are in search of, and it does not occur to them that they might as hopefully travel over the round earth in quest of a living human being devoid of a warm palpitating heart. *The* evidence of Christianity is Christ. No man can ever attain to Christian rest and stability till he has fairly faced Jesus of Nazareth. It is in His presence that Christian Apologetics must be studied if the study is ever to issue in immovable faith. It is through inattention to this simple point that so many earnest souls flounder helplessly and hopelessly in the quagmire of benumbing scepticism. To all such persons I would earnestly say, Do not despair. To all who are willing to know the truth light will arise. Cease from this moment to put Christ at the end of your quest. *Begin* with Him. When this method is adopted it is soon found that the whole aspect of the investigation is changed. Apart from all theories of inspiration, the

scriptures are seen to crystalise around the person of Christ, and the all-absorbing question comes to be, Who is He? His doings and sayings are now closely scrutinised with a view to the determination of His moral and intellectual status; and in a short time the candid student is filled with wonder—a wonder which deepens into awe—as the glory of Emmanuel passes before him. Here is plainly seen a miracle more stupendous by far than any interruption of material sequences could furnish—a perfect moral character efflorescing in the midst of a fallen race—a teacher appearing whose doctrine once for all exhausts the demands of the law of eternal righteousness.

What has this majestic personage to say of Himself? He claims distinctly to be the Son of God, the Revealer of the Father, the Saviour and King of men. Are His claims to be conceded? Yea or nay. *That* is the question upon the answer to which everything now depends. Should one be inclined to answer, Nay, he should see to it that he is prepared in a satisfactory manner to justify his unbelief; for here there is no room for trifling! But if the answer be yea; what follows? Why Christ's word is forthwith authoritative and final upon every topic on which He speaks. His word is now acknowledged to be the very word of God.

As regards objections to Christianity, all that the Apologist is henceforth called upon to do is to shew that they do not *prove* Christ's teaching to be false. The materialist for example, may say to the believer in Christ that he does not see any scientific necessity for postulating the existence of a human soul. Be it so says the Christian, but I believe that I have my Creator's word for it that I have a soul, and I challenge you to disprove the teaching of Christ on the point. Till you prove that I have not a soul I will continue to believe what Christ says. I am prepared to give you my reasons for submitting implicitly to His authority, and you are bound to prove that my faith in Him is unreasonable before any weight can attach to your mere denial.

Such as I understand it, is the true statement of the Christian Apologetics; and if the line of argument which I have thus endeavoured to shadow forth be valid, it is clear that as long as the intellectual sanity and the moral perfection of Christ are conceded, so long will Christianity prove impregnable.

The Hive of Drones.—A Dream.

ONCE upon a time I dreamed a dream; and lo and behold, in my dream I saw a hive of bees. The hive was a small hive; few more than a hundred cells were built within it. Each cell was occupied by a bee; but at the farther end of the hive were three larger cells—one in the middle for her majesty the queen bee, and the others for the queen's ministers.

Now it seemed in my dream, that the hive was before me for days, weeks, and months, in succession; but day after day, week after week, month after month passed, and there was no movement in the hive. At last, I thought that the bees were dead, so I went nearer to the hive to see if such were the case, and I noticed, on getting close to the entrance, that in many of the cells

the bees seemed to be coming out, but had scarcely reached the opening when they immediately drew themselves back. This occurred many times. Then I looked around for an explanation; and when I looked at the queen and her ministers I saw that, as soon as the bees began to move in their cells, the ministers seemed with violent gestures to speak to their sovereign. What they said I could not hear; but I noticed that afterwards, the queen—often, evidently, with great reluctance—motioned to the bees to keep in their cells. Then the two ministers looked at each other, and were evidently gratified at their success.

So passed many days, and every day seemed alike, But one day, as I was looking, a bee from another hive passed by; and I stopped it and asked the reason of the strange scenes that were taking place in the first hive.

And the bee answered and said: "This hive is known amongst other hives as the Hive of Drones; yet it is said that there are few drones within it. The cause of the phenomena that you have witnessed is, that the government of the hive is in the hands of drones. The two ministers that you see are two of the oldest drones known to the nation of bees. They were appointed years ago, before most of the bees came to the hive, and before the queen herself was elected. The queen has ever since been in their power. The bees, generally, sympathise with her in her painful undignified position. She possesses amiable feelings, is of a kind nature, is actively disposed, and is what we call a good bee. But she is weak, and she very much lacks strength and decision of character. The two drones keep her in their power by constant praise of her good qualities, which the queen is weak enough to receive, and by systematic and malevolent misrepresentation of the bees, who want to get out of their cells."

At this point the bee stopped, so I enquired, "What do the two drones say?"

"Well, for the honour of bees," answered my companion, "I would rather not give a direct reply to your question. You know that it is the duty of bees to be active. A good bee will never stay in its hive many hours. If it cannot bring anything to the common hive when it goes abroad, it should nevertheless be its delight to fly. It was made to fly, and it has taught much to other nations by its ceaseless and happy activity. Now the two ministers hold that it is better to be drones than active bees; and holding such an opinion, they wish to make all the bees in the hive drones like themselves. They think that, by the constant exercise of authority in favour of the repression of the more actively disposed, they will get the bees, by and bye, to like their cells better than the open air."

"Will they succeed?" said I.

"That I cannot say," said the bee. "They are certain to succeed with some; but the probability is that, by some irrepressible outbreak, or by a sudden self-revelation of her miserable and degarded position to the queen herself, the hive will be broken up, and the two drones be left with those of a like disposition who may choose to stay. Others, however, are of opinion, that the two drones will ultimately put the queen out of the way, and force a drone like themselves into her place. The present condition of the hive is a scandal to the bee-world. Any bee who would revolt from the authority of the drones would do the reputation of bees in general a great service. And although he would be scandalised by many, he would be justly held in high estimation by all the best bees. For myself, I believe that not one only, but scores, will eventually become ashamed of their thraldom, and act like bees."

At that very moment, half-a-dozen bees dashed from their cells. The two ministers started to their feet, dipped their stings afresh in poison, and loudly addressed the queen. All the hive was instantly in a general hum, which became so loud that I awoke—and behold, it was all a dream. Then the meaning of the dream was made plain to me; and I mourned to myself, and said, "Ah! Lord, how many churches are like this Hive of Drones!"

The Pastoral, Revival, and Benevolent Work of the Church.

IN a lecture delivered in Toronto the Rev. Dr. MacArthur, of Calvary Church, New York, said some things which are as timely as they are weighty in themselves. From a report in the *Canadian Baptist* we are able to give some extracts which we feel sure our readers will appreciate.

Dr. MacArthur attaches eminent importance to pastoral work, and in pastoral work he emphasises the pastoral work of the pulpit. There are men who are preachers only. There are others who are wonderfully successful in making their power felt equally in the pulpit and in the homes of their flock. Comparatively few men, however, have those qualifications which will enable them to reach individual cases through the instrumentality of the pulpit alone. The rule is that men are converted one at a time, and through the means of direct personal contact. Hence the good rule for pastoral work is: study books in the morning, and hearts and homes in the afternoon. His own plan was to devote three afternoons of every week during five months to pastoral visitation, announcing each week his districts from the pulpit, and thus preparing his congregation to receive him. By this plan last year he made no less than 2,600 visits.

Dr. MacArthur is no believer in what is called revival work. Special efforts he condemns as indicating the lamentable occasion of them. In the ideal church there is never a revival, and there is always a revival; there is no special effort, and yet a special work is going on all the time. All the resources of the church are to be kept in continual activity, and then there is no place for the season of death, which is pre-supposed by the periodical awakenings. The pastor of the church should do this always-revival work himself. So-called evangelists are altogether unnecessary. He who sows should reap. The pastor is better qualified than any other man for in-gathering work among his own people. If any of our churches have hitherto conducted their work so that sowing time and reaping time occur alternately, their delegates present will not fail in the future to recall what was so forcibly presented in regard to sowing and reaping all the time.

No one is better able to speak of the benevolent work of the church than Dr. MacArthur, and his allusions to his own methods and successes were inspiration itself. Yet, it must be confessed the magnificence of his success was a little Alladin-like to the average Canadian pastor, who, lacking the lamp, must ever despair of similar achievements. However, the principles upon which the $62,000 plate collection was obtained are of universal applicability, and were put so that they will stay in the minds of all who listened. The first thing is the training to benevolence; and this training forms part of the minister's pulpit and pastoral work. He should begin with the young, and lose no opportunity of carefully directing them so that they may come to understand fully that they are not only to live for themselves, but for others, and for Christ. Dr. MacArthur has learned "never to snub a boy," and he instanced the case of $200,000 last year going into God's treasury as a result of a certain boy not being snubbed. After instruction in benevolence, the next principle of fruitful church beneficence is the presentation of facts. The average congregation is liberal, they want to know why they should give, and if they are intelligently informed they will give. The pastor should never allow any agent into his pulpit, he should present every claim himself, he should blush that any other man should be able to get more from his people than he could himself. The pastor's business is to inform himself upon every subject of denominational interest, and to state the case fully and intelligently to his people, and they will give, "and you can't stop them."

The Mother of Augustine.

ST. AUGUSTINE, the famous preacher and one of the fathers of the early Christian church, was in his youth a profane, dissolute pagan. He had great natural gifts, which had been improved by study and association with learned men; but evil companions and unruly passions and the seductions of city life had led him astray, and he wasted much of his time in riotous and wicked amusements. His dissipation and impiety were the source of constant sorrow to his mother, Monica, an ardent Christian, whose prayers and efforts were untiring that her son might embrace the faith she cherished.

During his studies at Carthage, where he learned belles-lettres and eloquence under the most accomplished Greek masters, her letters to him were full of the most pure and touching sentiments, breathing the fondness of a mother with the wisdom of a Christian. With the most fervent language she entreated him to leave off his vicious course and to lead a holy life. These exhortations for a long time had no effect. Augustine himself in his "Confessions," written long after he became a Christian, says that he read his mother's entreaties with impatience, and looked upon them as mere "woman's talk," not worth regarding.

In the meantime he was winning fame as a scholar and teacher. In the pagan culture of the times he had no superior; but his distinction could not distract his mother's thoughts from the misfortune of his heresy.

Her sinking hope was sustained by dreams and prodigies. One night she dreamed that while standing on a piece of timber alone and sorrowing, a radiantly dressed youth approached her and tenderly inquired why she wept. When she told him that it was for the soul of her guilty son, he bade her be comforted, for that where she was her Augustine should be. She then looked around and saw him standing beside her.

The next day she related her dream to the young man, but he only laughed at it, telling her that if it meant anything, it pointed to the possibility of her adopting his faith some day. "Nay," was her reply, "it was not said to me, 'Where he is you shall be,' but 'Where you are, there he shall be.'" The quickness of her reply and her earnest faith impressed Augustine more than the dream itself; but his heart continued as hard as ever.

Nine years longer he resisted all the entreaties and warnings of Monica, still clinging to his evil habits and his false belief. His genius and his eloquence made him a marked character, and his fame as a teacher grew yearly. His mother, half hopeless, yet did not give up praying. Nightly her pillow was wet with tears, daily did she strive by word and deed to turn the heart of the philosophic doubter to the Christian scheme of salvation.

One time she sought the presence of an eminent Christian bishop, and entreated him to see and converse with her son. This he refused to do, telling her that argument would be of no avail, and that the young man would one day discover his error himself. But the unhappy

mother still persisted and with many tears besought him to have pity upon her. Wearied at length by her importunity, he exclaimed: "Go, my good woman, persevere as you have begun; it cannot be that the child of so many prayers and tears should perish."

The words struck Monica as a prophecy. She dried her tears and went home, and from that day felt certain of his ultimate conversion. Nor did she have long to wait. Augustine grew weary of the world and its pleasures, weary of philosophy and astrology, which had been his favourite studies, and sought a new field of labour. He resolved to visit Rome. Not yet thirty years of age, learned in all the wisdom of the heathen, greedy of fame, Augustine crossed the sea to Italy.

The prayers of his mother still followed him. St. Ambrose, one of the greatest reformers of his age, was preaching in Milan, and the pagan rhetorician went to hear him. Grace opened his heart, and he was brought to see the evil of his way. But his conversion did not ensue at once. Only after many prayers, severe conflicts of soul, the strife of passion with conviction, and many providential occurrences, did his obstinate heart yield to Christian persuasion. Monica was with him during the latter part of his struggle, and her presence doubtless did much toward subduing his reason to the faith of his childhood.

His mother's heart was full of joy. Her prayers had been answered after many years, and she could say with the father of the prodigal son, "This my son that was dead is now alive again; he was lost and is found."

Mothers who have prayerless, ungodly sons, remember Monica and be as faithful. No one can pray as a mother can for an erring son, and prayers are not lost. Sooner or later the flinty heart will be touched and the sinner brought to the cross. Prayer is the Christian's touch-stone, it performs wonders. But do we pray enough? How many of us follow the apostolic injunction to "pray without ceasing?"—*H. G. M. in the Watchman.*

A True Story of Florence Nightingale.

WHEN the celebrated philanthropist Florence Nightingale, was a little girl and living in Derbyshire, England, every body was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill she would help to nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favourite sheep-dog called Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such good order that he saved his master a deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

"Oh," he replied, "Cap will never be of any more use to me; I'll have to hang him poor fellow, as soon as I go home to-night."

"Hang him!" said Florence. "O Roger! how wicked of you. What has poor old Cap done!"

"He has done nothing," replied Roger, "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous school-boys threw a stone at him yesterday and broke one of his legs." And the old shepherd wiped away the tears which filled his eyes. "Poor Cap!" he said, "he was as knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"O! yes, miss, it is broken, sure enough; he has not put his foot to the ground since."

Then Florence and her friend rode on.

"We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"O, if you could but cure him, how glad Roger would be!" exclaimed Florence.

When they got in the cottage the poor dog lay there on the bare brick floor, his hair dishevelled and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap," he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of one of his paws, patted his rough head, and talked to him while the gentleman examined the injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly, though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise; no bones are broken," said the gentlemen; "rest is all Cap needs; he will soon be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well then," said the little girl, "I will foment poor Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the old shepherd coming slowly along with a piece of rope in his hands. "O Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well, I am most glad to hear it," said the old man, "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, when Florence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog, miss," said the shepherd, "he's so pleased to hear your voice. But for you I would have hanged the best dog I ever had in my life."

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who, in later years, grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.

Walking with Christ.

A MINISTER was once a visitor in the house of the great and good Bengel. He had an intense curiosity to see and know more of the secret life of that godly man, whose simple and saintly piety was even more remarkable than his great learning. One night, after he had taken leave of his host, he lingered in his chamber, which adjoined Bengel's, with the door ajar, that he might hear, if possible, the last words of his evening devotions. His desire was gratified; for, in a little while, the good man put aside his papers and books, and, closing his Bible, knelt down and uttered this simple prayer: "*Lord Jesus, things are still just the same between us;*" and then retired for the night. Beautiful fellowship! The child-like saint walked so closely and constantly with his Lord that neither business nor conversation could interrupt his communion, and life was all one service and devotion. "*As ye have received the Lord Jesus, so walk ye in Him.*" This is the true Christian life—implicit, simple, inseparable from Christ. "*Abide in Me, and I in you.*" "*Without Me ye can do nothing.*" So close He craves to come. There is no place in life He is not willing to walk with us, except the forbidden ground of sin. It is not only in the closet and the sanctuary that we find Him, but everywhere He says, "*I will be a little sanctuary*" to the trusting and obedient soul. Into the business of life He will come with His peace, His wisdom, and His overruling providence, directing, blessing, and crowning with success the enterprise which recognises Him. "How do you ever get through your work?" said a friend to a gentleman who was proprietor of several large enterprises involving millions and employing hundreds of men. "I will tell you frankly," he replied, "because you are a Christian and can understand me. I never could get through without Christ. I regard myself simply as managing His business for Him, the true Proprietor. I take to Him, therefore, all the embarrassments and perplexities, and He carries the burdens, and receives the returns, while I am His steward and servant." This is consecration, this is rest, and this is the efficient life. Such piety is as practical as it is devout. Such spirits—

> "Carry music in their heart
> Through crowded streets and wrangling mart;
> Plying their daily task with busy feet,
> Because their secret souls a holy strain repeat."

Like the good Bengel, "things are just the same" with them as they were in the prayer-meeting and at the communion table. True soldiers, they are always honouring their Lord.

And when the close comes, "things are just the same" still. There is no excitement, no hurry, no sudden preparation for the presence of Jesus. "You are soon to be in the presence of your Lord," some one said to a dying workman. "Why, man," he replied, "I've been walking in the light of His presence for twenty-five years." Rowland Hill often used to repeat these lines, and we believe he died repeating them, for things were "still just the same" between him and his Saviour.

"Preach Christ."

"I SHALL not see many of my brethren, but you will. Oh, say to them, Preach Christ, I am afraid Christ is not preached enough. I will take off my hat to any man that will preach Christ."

The last words of a dear departed friend are remembered with deep interest and often called to mind. Reading in your last issue the letter of your correspondent from the Quaker City, "As one loaf of bread is worth all the cook-books in the world to a starving man, so one sermon full of Christ, the bread of life, is more sought for and more eagerly appropriated to-day than all the learned essays and metaphysical disquisitions on the drift of ancient or modern scepticism ever written," I called to mind the words of that eminent preacher and instructor, the late Rev. Dr. Wayland, and though once printed in *The Watchman*, I feel assured they will bear a reprint, that my young brethren who have entered the ministry during the last decade may know how the prince of preachers felt when standing near the portals of the grave, with his work well-nigh done, his armour about to be laid aside, what estimate he placed upon preaching Christ. Said this great and good man in his last dying message to his brethren in the ministry, "Preach Christ, preach Christ. I will take off my hat to any man who preaches Christ." Standing on the borders of the evergreen shore, to those whom he loves and leaves behind he says, "Preach Christ, preach Christ."—E. K. F. —*Watchman.*

Verifying Quotations.

THE late Dr. Routh, when asked by a youthful student to give him some advice that would be useful in his future career, offered with a good deal of deliberation this counsel: "Verify your quotations." The late Dr. Krauth, one of the wisest and most learned of American scholars, in speaking to one of our ministers about a discussion which he had held with an eminent clergyman of the Presbyterian church, said: "The difference between us was that he did not verify his quotations, and I did."

A great deal of darkness is generated by the currency of half quotations or erroneous quotations. How often does some shallow advocate of classical education quote Coleridge as saying: "The history of a word is often more important than the history of a campaign." Whereas Coleridge said (whether truly or falsely): "Often more important lessons may be learned from the history of a word than from the history of a campaign," which is a very different thing. Often there is no lesson to be learned from a campaign except that, other things being equal, it is likely that a hundred men will beat fifty men, and that between two armies of the same size the issue will be doubtful.

Recently General Sherman was asked by a correspondent to attach his name to the sentiment: "The pen is mightier than the sword." He very properly declined. He said in substance: "Bulwer never wrote the bald sentiment quoted as his. What he wrote is—

> 'Beneath the rule of men entirely great,
> The pen is mightier than the sword.'

"But even this (adds the General) is not altogether true. Under one of the greatest and most just of men, Abraham Lincoln, the pen was not sufficient. The sword had to be called in."

Of course the true statement would be that neither pen nor sword alone is sufficient, that neither can do the work of the other; there are other things which argument will do; there are other things for which nothing but force will answer. Most great results are the product of both.

But we did not intend to argue this point, but only to allude to the importance of the advice to all scholars: "Verify your quotations."—*National Baptist.*

The Yoke of Rest.

MATTHEW xi. 29-30.

Easy Thy yoke? And did'st Thou never weep?
Did night ne'er lag upon the mountainside to hear Thee pray?
Did the cold light of stars ne'er gild the steep
Where Thou alone could'st find whereon to sleep?
Did bitter winds ne'er fray
The dew-damp'd locks about Thy barèd brow,
Whilst wrestling with the tempter, Thou did'st bow?
Is it not true as I have often read,
That all Thy years in saddest sorrow sped,
That men Thee scorned, and e'en Thy little band
Of only twelve had one to raise his hand
And Thee betray?
Is't so? yet dost Thou say—
"My yoke is easy, and My burden light?"

Thy burden *light?* Dear Lord, did'st Thou not faint,
And stoop beneath the heavy Roman cross that Thou did'st bear,
And thro' the gloom on Calvary's hill make plaint
"I thirst"—as though Thy very load's constraint
Had drained each moistening tear
From Thy parch'd soul, and Thou could'st only sigh
Thy prayers to Him who hid His face on high?
Is't true that round Thy head sharp thorns were wreathed,
That round Thy cross fierce men their mockings breathed,
And that at last, Thy head laid on Thy breast,
Wearied, Thou did'st thro' three long days take rest?
Dear Lord, I pray,
Is't so? yet dost Thou say—
"My yoke is easy, and My burden light?"

And then the Saviour, whispering, said to me—
His voice soft as a mother's lullaby:
"Child, take My yoke; 'tis easy just for this
That it was hard for Me;
Child, take My burden; all the heaviness
I carried once for thee.
Who takes *My* yoke yields his, that I may bear
And he be blest;
Who takes *My* burden yields a load of care
And findeth rest."

ROBERT W. HAY.

EDINBURGH, *August* 1883.

Evensong.

"PAIN comes, hopeless pain, God knows and we know,
again and again,
But even pain has its intervals blest, when 'tis heaven
to be free from pain,
And I think that the wretch who lies pressed by a
load of incurable ill;
With a grave pity, pities himself, but would choose
to have lived it still.
He pities himself, and yet knows, as he casts up
life's chequered sum,
It were best on the whole to have lived, whatever
calamity come,
And the earth is full of joy. *Every* blade of grass
that springs;
Every cool worm that crawls, content as the eagle
on soaring wings;
Every summer's day instinct with life; *every* dawn
when from waking bird,
And morning hum of the bee a chorus of praise is
heard;
Every gnat that sports in the sun for his little life
of a day;
Every flower that opens its cup to the dews of the
perfumed May;
Every child that wakes with a smile, and sings to
the ceiling at dawn;
Every bosom which knows a new hope stir beneath
its original lawn;
Every young soul ardent and high, rushing forth
into life's hot fight;
Every home of happy content, lit with loves own
mystical light.
Every worker who works till the evening, and takes
before night his wage,
Be his work a furrow straight down, or the joy of a
bettered age;
Every thinker who standing aloof from the throng,
finds a high delight
In striking with voice or with pen, a stroke for the
triumph of right.
All these know that life is sweet, all these with a
consonant voice
Read the legend of time with a smile, and that which
they read is "Rejoice."

L. MORRIS.

IT is impossible in the nature of the case to construct a creed for all time. Language is a fluid, not a solid, in its signification. Five hundred years are long enough to petrify any creed into a mere historic monument. The Theological Seminary at Andover is yet by a score of years within its first century, but already its elaborate creed needs a glossary.—*Austin Phelps.*

Notes and Jottings.

SIR, WE WOULD SEE JESUS."

PHILIP was a disciple. When the inquiring Greeks came to him and said "Sir, we would see Jesus!" they expected that he, by his intimacy with the Master, would be able to lead them to Him. It was a reasonable expectation. Our friends and neighbours, knowing our professions, have a right to expect of us that we will lead them to Jesus. Many of them are longing to find the way. Are we so intimate with Him, that we can readily take them by the hands and lead them to Him? If not, why not? Have we any right to be satisfied with our own condition, if we are not always so near the Master as to be able readily to take our fellow-men to him?

A WORD FITLY SPOKEN.

A FINE example of a word fitly spoken is found in Dr. Bushnell's biography. An intelligent but not religious young lady, after spending a social evening with the good doctor's family, was escorted home by her courteous host. On their way the brilliant starlight led them to talk of astronomy. The doctor spoke of the law of harmony which held each little star in its appointed place, and then turning to the bright-minded girl, with a winning smile, he said, "Sarah, I want to see you in *your* place." This was all he said that was personal, but the thought thrilled her young soul as if it had dropped upon her from the skies. Its effect was to win her to discipleship. "A word spoken in due season, how good is it!"

HELP FROM SORROW.

NO words can express how much the world owes to sorrow. Most of the Epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited; and we thank Bedford Gaol for the "Pilgrim's Progress." All the foremost worthies of our world, all the spiritual heroes of our race, have been men of sorrow and acquainted with grief. Take comfort, afflicted Christians! you have often prayed to be made of some use in the world before you die, and now the answer to that prayer has come. God tries you because in some way He is about to use you; for your history will furnish no exception to the rule that when God is about to make pre-eminent use of a man He puts him in the fire.

WHAT TRUE LIFE IS.

THE mere lapse of years is not life. To eat and drink and sleep—to be exposed to darkness and light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of the conscientiousness of humanity is awakened, and the sanctities still slumber, which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart—the tears that freshen the dry wastes within, the music that brings childhood back—the prayer that calls the future near—the doubt which makes us meditate—the death which startles us with mystery—the hardship which forces us to struggle—the anxiety which ends in trust—are the nourishment of our natural being.—*James Martineau.*

BE REVERENT.

THERE is a valuable religious lesson in the following little story about a great statesman: Prince Bismarck, when a boy, was rebuked by his father for speaking of the king as "Fritz." "Learn to speak reverently of his Majesty," said the old Squire of Varzin, "and you will grow accustomed to think of him with veneration." Young Bismarck laid the advice to heart, and to this day the great Chancellor always lowers his tone and assumes a grave worshipful look when he alludes to the Kaiser. If a message is brought to him from the Emperor by word of mouth or in writing, he stands up to receive it. Bismarck's father was right about the principle of reverence and its cultivation. The man who indulges in irreverent speech about religious things will soon show a serious loss of right religious feeling; while, on the other hand, there is a great religious power in habits of reverence that seem to be only forms. It would be well for us if we could all treat the Almighty with the veneration and respect which marks Prince Bismarck's relations with his earthly sovereign.

Notices of Books.

A HAND BOOK OF REVEALED THEOLOGY. By the Rev. John Stock, LL.D., with a Prefatory Recommendation by the Rev. C. H. Spurgeon. Fourth Edition carefully revised. *London: Elliot Stock, 62 Paternoster Row.*

A new edition of Dr. Stock's well-known book calls for little comment. It is but scant and inadequate praise to say of it that there is no other English manual that furnishes in such brief compass so comprehensive a survey of what is popularly known as "Calvinistic Theology," or that is so well adapted as a hand-book or guide for readers who are not "experts" in theological science. It is impossible to speak too highly of the candour and fairness of the author. Having known him from our youth as a man of very strong and clear convictions, we are almost surprised at the remarkable manifestation of what for want of better words we must speak of as the rare talent of understanding and estimating an opponent's argument. This book exhibits great knowledge, patient research, indefatigable industry, and is so far as we can judge not perverted by partiality. The abstract value of such hand-books we do not now discuss.

BAPTIST WORTHIES. A series of sketches of distinguished men who have held and advocated the principles of the Baptist Denomination. By William Landels, D.D. *Baptist Tract and Book Society, Castle Street, London, E.C.*
No. 4, Andrew Fuller. No. 6, Robert Hall. No. 7, Adoniram Judson.

BAPTISTS have a much too limited knowledge of the lives and works of their most distinguished adherents. For this reason, if for nothing else, we would commend these sketches to the notice of our readers. But they are well worth reading. They evince remarkable rhetorical power, sound, shrewd sense, and an intimate acquaintance with the lives sketched. A careful study of this series would result, we are assured, in an increase of denominational enthusiasm; while those who have access to the larger biographies of these Worthies would still find it no mean advantage to have read these.

ILLUSTRATIONS AND MEDITATIONS: OR, FLOWERS FROM A PURITAN'S GARDEN. Distilled and dispensed by C. H. Spurgeon. *London: Passmore and Alabaster*, 1883.

THIS work consists of brief meditations on figurative passages taken from the works of Manton the Puritan. The quaint, rich, and savoury sayings of Manton, somewhat contrast with the simpler remarks of Mr. Spurgeon; but both writers will be perused

with pleasure by all who have a taste for the good old Puritan theology. To ministers and students, for whom this book is written, we cordially commend it.

THE BAPTIST VISITOR. A Monthly Magazine for Church and Home. *Baptist Tract and Book Society, Castle Street, London, E.C.*

AMONG the many denominational periodicals, this little Magazine deserves a foremost place. The price is only one half-penny. It is beautifully printed on toned paper, the contributions are from our very best ministers, and the illustrations are of great merit. Our temperance friends in Scotland will be grateful for the article in the September number on "The Rechabites," from the pen of Dr. Landels. We quote with pleasure the following paragraph from this article :—

"The stronghold of the abstainer is this—he is at perfect liberty to abstain from wine and strong drink, just as he is at liberty to abstain from any particular article of diet. If unnecessary to his health, it would be a tyranny for any one to insist on his using it ; and it is not only lawful, but commendable, that he should abstain from that which in such a case is a needless, and therefore extravagant, and, it may be also, a dangerous indulgence. And when, in addition to this, he sees that drinking customs are productive of much evil, and believes that by discountenancing them he may do good, and in the exercise of his Christian liberty abstains for that purpose, his action rises far above the need of vindication, and should commend him to the admiration of his fellows, even as it secures for him the divine approval. Even those who may think his manner of dealing with the evil too superficial, and question if the evil can be cured by lopping off its branches while its root remains in the depraved heart, are still bound to respect his motives, and admire the moral heroism which denies itself for the good of others. If the Rechabites received the divine approval because they obeyed their father's commandment not to drink wine, that commendation will not be withheld from the conduct of those who, for the sake of God's glory and man's good, abstain from that of which, in itself considered, they might lawfully partake.

Intelligence.

THE SPEZIA MISSION.—The celebration of Mr. Clark's seventeenth anniversary in La Spezia has recently been held, and given deep satisfaction to his friends and the friends of truth, in seeing the hold which the principles of the Gospel have now taken on the hearts and consciences of the people. The celebration commenced with a series of special services of prayer and praise. Eight persons openly acknowledged their obedience to Christ by baptism, the youngest being about thirteen years of age, the oldest considerably over seventy. In other stations connected with the Spezia Mission there are similar spiritual results, and there are tokens of still greater blessings in store. The mission now numbers fourteen full stations and over twenty sub-stations, with six day and Sunday Schools, with between 300 and 400 scholars attending the day schools.

AMERICA.—The Brooklyn Union has been interviewing some of the leading Baptist clergymen in that city with a view of getting their opinion in regard to the prevalence of scepticism and its effect on the spiritual life of the churches under their care. Just now, when there is no end of loose talk on the decay of religion the failure of Protestantism, the emptiness of churches, and the general collapse of Christianity, the views of those who are in a position to know the facts on any aspect of the religious question are valuable. In this case, as in every other in which thoughtful and intelligent men are consulted, the outlook, instead of being gloomy, is declared to be especially encouraging and hopeful. Dr. Eddy, of the First Baptist Church, thinks there is some lack of activity in the church work as contrasted with former years, due, not to the decay of zeal, but to the fact that now so many special organisations divide up the work which was once the common work of the church. He notes the decay of the polemic spirit, but does not see any dangerous departure from old standards of faith. He regards contemporaneous infidelity as far less dangerous than that of a century ago, and thinks rightly that the greatest danger to the church comes from worldliness. In the opinion of Dr. Fulton, of the Centennial Baptist Church, churches and Sunday Schools were never more flourishing than to-day, and orthodox preachers have the

largest congregations and fill the pulpits of the wealthiest churches. Dr. Humpstone, of Emanuel Baptist Church, sees a considerable increase of scepticism, but thinks that opposition is stimulating rather than debilitating to church life and work. He declares, as the result of his experience, that many men of large means are among the most consecrated and spiritual men in the community. Dr. Hutchings, of the East Brooklyn Baptist Church, takes a more cautious view of the situation, but is not less hopeful than the others. He thinks there is a decline in church work, due to latent scepticism, mostly of the scientific sort. He notes the growth of wealth in costly churches as evidence of the increasing worldliness. Church discipline, he thinks, has become a dead letter. On the other hand, he notes a growing feeling of fellowship, and regards it as a substantial evidence of a deepening spirit of Christianity.—*Christian Union.*

FALKIRK.—The Rev. W. J. Mathams, late of Regent's Park College, author of "Fireside Parables," "Rough Sermons," "At Jesus' Feet," has accepted a cordial invitation to the pastorate of the church here.

GLASGOW.—ADELAIDE PLACE.—*Induction.*—On Lord's-day, August 12, the Rev. D. P. M'Pherson, B.D., was introduced to the church by Rev. Professor Smeaton, D.D., of Edinburgh, who preached in the forenoon, Mr. D. P. M'Pherson preaching in the afternoon. There was a large attendance at both services.

KELSO. — Recognition Services were held on Sabbath, 5th August, in connection with the settlement of Rev. R. C. Anderson, late of Dumbarton. In the forenoon, the Rev. Dr. Flett, preached, and in the afternoon, the new pastor gave a discourse on "the unsearchable riches of Christ." The prospects before this little church are good. During the pastorate of their late minister, Mr. Crofts, very considerable progress was made; and we trust that under Mr. Anderson a like happy and prosperous season will be experienced.

KIRKCALDY.—WHYTE'S CAUSEWAY CHURCH.—On Wednesday evening, July 25, the members of Whyte's Causeway Church held their thirty-first annual meeting or "Strawberry Feast," so named because a plentiful supply of strawberries and cream is supplied to each before the financial business is entered on. The congregation being at present without a minister, Mr. Robert Herriot, the treasurer of the church, occupied the chair, and submitted the financial statement for year ending 30th June. The collections and subscriptions were :—

Church purposes . .	£330	11	6
Sunday Schools . .	13	16	0
Bible women . . .	34	0	0
Sinclairtown mission .	46	12	5
Other missions . . .	58	18	0
Other missions, per Missionary Working Society . . .	37	13	5
	£521	11	4

The expenditure was £504 12*s.* 2*d.*, and the surplus income, amounting to £16 19*s.* 2*d.*, was applied to the reduction of the church debt, which is now £84 0*s.* 5*d.* The Secretary, Mr. George Gourlay, read minutes of business transacted since last church meeting, and reported the changes in the membership during the year. Interesting statements regarding the various operations of the church were also made by several members, and special prayer was offered that the Lord would soon give them a pastor after His own heart.

PALESTINE. — Beneath a church belonging to some Franciscan monks at Latrun, about fifteen miles north-west of Jerusalem, an ancient baptistry has been discovered. It is in the form of a cross with curved ends. It is about five feet deep and ten feet long, admirably adapted for immersion.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 4 Comely Bank, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 1st day of September, 1883.

SCOTTISH
BAPTIST MAGAZINE.

The Coming Meetings and the Educational Question.

(For the days and hours of Meetings—see Advertisement.)

AS our readers are aware, we have abstained thus far from dealing with the Educational Question, though more perhaps than any other it has been agitating the churches during the current year. We have done this because we deemed it on the whole the wisest course. Time, we considered, was necessary in order to a true understanding of it, and so we have been content to maintain an expectant rather than an active attitude.

In view, however, of the approaching meetings we think it necessary to call attention to it, and point out one or two things which may be serviceable in connection with the discussion that may be expected to take place regarding it.

1. It will be evident to all that the approaching Meetings will have to consider it and come to some decision. The one question is, What ought that decision to be? In attempting to give an answer to this question, account must be taken of the existing state of affairs—the discord and party feeling which have been generated—and regard also must be had to the well-being of the Union. The question thus is not, What is in itself desirable? but, What in view of present facts and of the best interests of the Union is desirable? It will be manifest, therefore, that no proposal can meet the requirements of the case that does not aim at lessening existing discord. In a Union meeting it would be strangely unbecoming to adopt any decision fitted to drive parties at present differing from each other still further apart. One main object of such meetings ought ever to be to remove stumbling-blocks out of the way, and to facilitate, as far as may be, the drawing of parties together in the bonds of brotherhood and union. And it will be as manifest that the question should be looked at and dealt with from the view-point of the Union. It is in the interests of the Union that the delegates and office-bearers of the churches meet and deliberate and carry on their work. Only, therefore, what approves itself to them as calculated to promote the growth and prosperity of the Union, are they at liberty to entertain and adopt. Many things may seem desirable to them from other view-points, but as members of the Union, they are sacredly bound to aim at its advancement and well-being.

2. In as far as is apparent at present, three proposals will be submitted.

(1.) To adopt the plan followed during the present year by the

Educational Committee of the Union, that is, to go on with the part of the scheme that was adopted at the last annual meeting that refers to "Lecturers." That scheme embraced two things — a "permanent Tutor," and "Lecturers" to assist him. During the last year there have only been "Lecturers." But to rest satisfied with this fragment of the scheme would be to go very contrary to the expectations and feelings under which that scheme was carried this time last year. When it came to be looked at calmly by the denomination, it would, we fear, be regarded as disappointing in no small degree. Still it would be competent to the Union to sanction it.

(2.) There is the proposal embodied in the notice of motion by Mr. Rose, given in our August issue, viz.—

"That in view of the painful divisions and consequent injury to the well-being and progress of the Union arising from the discussions in connection with ministerial education, the Council resolves that Article IV. of the Rules so far as respects example 4 shall be expunged, also that the latter part of Rule VII. be altered by the omission of the words commencing with 'The Tutor;' and those friends interested in the education of young men for the ministry be recommended to carry out that department of Christian work by means of an organisation independently of the Union and under the control of the subscribers to its funds."

This notice we are informed by the Secretary of the Union has been withdrawn, but it is understood that others are prepared to take it up, so that it falls to be considered as a possible solution. In the wording of it, its advantages are clearly stated. It would free the Union from the irritating discussions and contentions that have been for some time carried on, and it would leave the work of education to be conducted by those who really believe in it. Against it, it is urged that it would be a confession that the Union had blundered in meddling with ministerial education at all, and an admission of failure to deal with it, and that education by right belongs to the Union.

From an abstract point of view, there is force in this, and if all things were arranged in the best possible form, it would be at once admitted; but practical people see that they have to deal with things as they are, and generally things are in anything but a perfect state. What they aim at, therefore, is to do what on the whole is best in the circumstances; and this we take it, is the form in which the problem will come up in the approaching meetings. If on the whole, it should seem that it would be better to adopt the motion referred to—then the meeting will doubtless adopt it; if not, some other expedient will be had recourse to.

(3.) That a special committee be appointed with full powers to deal with the whole question. That is, as we understand what has been suggested, that the question *in its present stage* be removed out of the direct control of the Council, and handed over to a special committee to deal with as in its wisdom it may seem fit.

These, so far as we are aware, are the only proposals that are likely to be submitted to the Council. We have deemed it right to mention them, so that those who may be sent up as delegates may have an opportunity of considering beforehand what course they ought to take. We trust that all will earnestly seek to prepare their hearts for the work that lies before them, and that they will very earnestly set themselves to

discharge the duties resting on them, as in the sight of Him whom they profess to love and serve. Then we may wait with calmness the issue, assured that wisdom and discretion will be given to them to act aright.

Missionary Consecration.

ADDRESS TO MR. BALFOUR ON HIS LEAVING FOR JAMAICA, DELIVERED IN CHARLOTTE CHAPEL, EDINBURGH, SEPT. 12, 1883

By Dr. Landels.

IT devolves on me this evening to address to you a few words on the great work to which you are consecrating your life. And truly I can say, that I have never had to perform a duty for which I felt myself more incompetent. Into the details of your work I cannot enter, it being one with which I have no acquaintance. The country in which you are to labour I have never visited, and know of it only by report. So that I am in no position to address to you such practical counsels as coming from men who had preceded you in the field might have helped you in your future work. It may be enough, however—and it is all I can do—to recognise, and to base my remarks on the fact that you are in another land to take part in the great enterprise which has for its object the winning of the world for Christ, by training those who are to be leaders in the movement among their own kinsmen, and that your work necessitates the exercise of that spirit of self-denial and self-sacrifice which is a condition of successful missionary labour.

You may not, indeed, have to endure such hardships as fall to the lot of our missionary pioneers. You are not to labour in an unknown land and among a hostile people, where the necessaries of life—to say nothing of its comforts—are with difficulty procured, where life is in jeopardy from the suspicions and passions of those whose welfare you seek, and where the influences of climate so often prove fatal. All this you will be exempt from. But you have in common with all missionaries to bear the disadvantage of exile from your native land, with all the deprivations which that exile involves—deprivations of social intercourse, of healthful recreation, of mental appliances, of improving contact with other minds, of access to the great centres of intelligence and activity; and not only deprivations, but also manifold inconveniences which may not appear much if considered apart, but in the aggregate involve no small amount of self-denial and self-sacrifice. You have to labour too, not only among people of a different race, but of a different colour from your own—you will have to look for the most part on dark countenances, until you become so accustomed to them that those of your own complexion—as a Jamaica missionary once told me was the case with him—shall appear to you very much alike; you have to labour in a country pecuniarily depressed, suffering from misgovernment, the peasantry badly paid because of the importation of foreign labour, their food heavily taxed, so that while overworked they are scantily fed, and are in consequence physically deteriorating gener-

ation after generation—a country where you will have to witness wrongs which you can do little to remedy, and will not be able in the position which you occupy always to give expression to the indignation you feel.

Such is the position to which you have to look forward, a position which a man would not choose who sought ease and comfort, but which can only be efficiently filled by one who is willing to deny himself.

It would not be in place, and it is not my intention to exhort you, my dear brother, to the exercise of such self-denial. But recognising the fact that you have deliberately, and, as I think, wisely chosen a course in which it will be urgently called for, I would like to say a few words which may encourage you amidst the difficulties and trials which may beset your path.

You need not be reminded that self-denial enters into the very essence of Christianity. It was the spirit which our Lord evinced Himself, and required of all who were His. The conditions on which men might become His followers and share in the privileges of His kingdom were thus presented—"Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

These conditions are unquestionably painful. Human nature shrinks from them instinctively. The mortification and destruction of self is a process which no art can render pleasant. Self-denial means the avoidance of the pleasant and the acceptance of the painful for higher ends. And though a state may be reached in which the abnegation and sacrifice of self shall yield a sublimer joy than can ever be derived from self-indulgence, that is only when, through a painful process of repression and mortification self has ceased to be active, and other and higher principles of our nature have been brought into play. The crucifixion of self is far advanced before pain becomes pleasure, and before the highest joy is found in the surrender of our own preferences for the sake of God and man. And it is always a painful thing for human nature thus to mortify itself.

Especially in the work of extending the kingdom of Christ is self-denial required. The very conception of missions implies that they are to demand, and to furnish scope for the heroism of the church. They are her most difficult and daring enterprise, to be undertaken only by the hardiest and bravest of her sons. Meant to storm the fastnesses of evil, and to assert the claims of Christ in the midst of His enemies—to conquer for him those positions in which the devil is now most securely enthroned, and where his right to reign is as yet unquestioned—they have to be conducted amid circumstances which are very unfavourable to the *comfortable* prosecution of any kind of Christian work; and while the very attempt to drive the devil from his entrenchments is itself a most formidable undertaking, it rouses in proportion to its success his fiercest opposition. Obviously, therefore, such work is to be undertaken by men who have the courage to dare, and the strength to do and endure. Just as in an army the strongest and bravest men are chosen to mount the breach, or scale the fortress, or endure the fatigues and brave the dangers of the most exhausting and perilous campaign; so in the spiritual army the most heroic and enduring must be told off to storm the high places of evil, and bear afar into the enemy's territory

the banner of the cross. Our most courageous men, our most adventurous men, our men whose lofty ambition has been sanctified to noblest ends—whose natural force of character is intensified by the constraining influence of the love of Christ who make of pain a pleasure, and find a high and keen delight in grappling with difficulties and enduring hardships from which ordinary mortals shrink; these are the men for whom such work is designed. It is the church's outlet for their peculiar gifts and tendencies, and by them alone can it be fitly undertaken.

And not only are such men required for the work, but it is only with such work that such men will be content. Their love is too ardent to spare itself in ministering gratification to its object. It is lukewarmness, or an affection scarcely worthy of the name, which is content with yielding a cheap service. Hypocrisy likes a fair show, which costs nothing. Fervent love prefers the costliness to the show. Even if it could yield all that its object requires, without sacrifice to itself, it would prefer to excel for its own sake. It cannot otherwise find adequate expression. That which costs it nothing may meet the demands of him who receives it, but does not satisfy its own ardour. It must spend and be spent in order to do justice to itself. Its ambition is not comfort, but sacrifice; not to find out the easy, but to attempt the difficult; not to realise the cheap, but to purchase the costly, though its price should be labour and pain and tears and blood. It cares little for economics. It is bad at weighing prudential considerations. The apparent waste—the hard and comparatively unproductive toil—which scare the calculating from a given course, present to it the most powerful attraction, because affording it the best opportunity of lavishing itself, and, as men say, throwing itself away in honour of its Lord. For what better use can it make of its possessions than that which testifies to its high regard for Him? Thus it is that missions are most attractive to the church, and command the most of her energies and resources where her love doth most abound. Being, as we have said, the most difficult part of her work—her most heroic enterprise—the proper outlet and channel for the noblest qualities gendered and fostered by the spiritual life—the field in which, because it taxes her energies to the utmost, she must exercise her prowess and win her fame, they commend themselves to and are undertaken by, the strongest and most courageous of her sons—men of strong faith, and wide and tender sympathy, and courage which never quails, and powers of endurance such as become the soldier in time of war. For only strong faith can realise the possibility of their success, and the grandeur of their possible issues; only the most sympathetic natures properly realise the evils which they seek to remedy; and only the most unflinching courage and endurance brave the dangers and make the sacrifices, and endure the hardships which are involved in a true missionary's work. Where love is languid, missions will have little to commend them. Lukewarmness, timid calculating prudence, will shrink from them as promising too small a return for such a large expenditure. But where love to Christ burns high in the hearts of men, they will be all the more attractive, because the small return they promise renders more trying the service they require. Such service is the best test of love. Small proof is it of attachment to our Lord that for His sake we are willing to tread the

path along which flowers bloom and fruits are easily gathered, and neither dangers nor hardships have to be encountered, and hosannas attend our steps. But for His sake to tread some rough and thorny path—to climb some difficult and dangerous height, where life may be lost and suffering must be endured—that, by hard and unremitting toil we may pluck some scanty fruit for him, and perhaps miss even that—only the loving heart will accept such service; and we may add, only with such service will the loving heart be content. In accordance with this, our Lord, when sending out disciples during his own lifetime, in order to inure them to hardships, and thus equip them for their future work when they would have to contend single handed with the enemies of the cross, enduring fierce persecutions, and in many instances sealing their testimony with their blood, required them to go in the most self-denying spirit. They were to provide neither gold, nor silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes, nor yet staves; and were to be content with such food and lodging as the people of the place supplied. They were warned of the opposition they would provoke, and of the cruel treatment they would receive; how they would be delivered up to the councils, and scourged in their synagogues; how the brother would deliver up the brother to death, and the father the child; and the children rise up against the parents and cause them to be put to death; how they would be hated of all men for his sake. They were nevertheless required to speak out boldly their Master's message—"What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them who kill the body, but rather fear Him who is able to destroy both soul and body in hell."

Missionaries are not required to go under these conditions now; and it were a shame to the churches did they think of so letting them go—they with their indulgencies and luxuries. But they are still required to go in this spirit. And by this spirit the foremost of them in every age have been animated. It has never been their ambition to make life easy and comfortable to themselves. The apostle Paul, although he went into others than his native land, acted as much as the earlier disciples in the spirit of our Lord's instructions. He went to Cyprus and Galatia and Greece and Rome with as little equipment apparently as they had when they commenced their labours in Judea. Usually he was without settled home of any kind, and in the city where he made the longest stay he supported himself by his own labours. From place to place he journeyed on, not knowing what might befall him, "save that in every city bonds and imprisonment awaited him." What treatment could be worse than that to which he bears such affecting testimony. "Are they ministers of Christ? I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often,

in cold and nakedness." Yet, in spite of all this, he never faltered in his work, or hesitated to enter any country where the gospel could be preached. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Such was his enthusiasm, that wherever there was a soul to be won, there he went, heedless of the dangers that might confront him, or the treatment he might received. Never satisfied but when doing his Master's work, he never murmured if when doing it he fared as his Master fared.

"Thus, without cheer of sister or of daughter,
Thus, without stay of father or of son,
Lone on the land, and homeless on the water,
Passed he in patience till the work was done."

Such was Paul. And though in some respects he stands alone, in his combination of qualities towering high above all his successors like a giant among ordinary men, some of the foremost missionaries have, as regards the spirit of self-sacrifice, closely resembled him. Francis Xavier, the great Jesuit missionary, although lacking his imperial intellect, was scarcely, if at all, his inferior in self-sacrificing zeal. Throughout the islands of the Indian Archipelago, in Travancore, and Japan, he pressed on his heroic way, living with the people and faring as they fared; his "only food their rice and water, their huts his only shelter, and a sleep of three hours during the twenty-four, the measure of his repose. He had long since" says Sir James Stephen, "deserted the standard of prudence, the offspring of forethought for the banners of wisdom, the child of love, and followed them through perils not to be braved with impunity under any less triumphant leaders." "If," said he when they would dissuade him from visiting the barbarous islands of the Archipelago because of the dangers to be encountered, "If those lands had scented woods and mines of gold, Christians would find courage to go there; nor would all the perils of the world prevent them. They are dastard and alarmed because there is nothing to be gained there but the souls of men; and shall love be less hardy and less generous than avarice? They will destroy me, you say, by poison. It is an honour to which such a sinner as I may not aspire; but this I dare to say, that whatever form of torture or of death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." These were no vain words with him, but a genuine expression of the spirit in which, from beginning to end, he prosecuted his task. And when at the last, in the midst of his labours and when he was setting forth on a new mission, fever seized him, and he was left alone on the shores of Sancian to die; although "stretched on the naked beach, with the cold blasts of a Chinese winter aggravating his pains, he contended alone with the agonies of the fever which wasted his vital power," the soul of the saintly man, with its enthusiasm unquenched, rose superior to the bodily anguish, and in his delirium visions of fresh conquest float before him, so that, with his dying breath, he exclaims, "Amplius, amplius!"

Judson, after having suffered in Rangoon and Ava enough to secure for him the honours of canonisation had he been an agent of the Church

of Rome, prosecuted his heroic work with unabated zeal, grudging no sacrifice by which his end might be gained—he refused to reside in the English quarter of the city, because he would be less accessible to the natives there than if residing among themselves—he lived alone in the jungle for many a day, and in circumstances which speak volumes as to the self-denying habits of the man; nor did he abate in his ardour until his loving heart lay cold and still beneath the waters of the Indian main —a fitting tomb for one "whose warm sympathies went forth to the ends of the earth, and embraced the whole family of man." And what shall we say of the founders of our own mission—of Carey, for example? What can we say but that we altogether misread his life, if he did not act throughout in the same spirit? Scanty resources, and the want of a certain income, did not prevent his setting out on what was then a comparatively unknown and untried course. Formidable opposition, and difficulties and dangers, did not frighten him from the field. While translating the scriptures into the various languages of India, and thus rendering the gospel accessible to its teeming millions, he not only worked for his own maintenance, but devoted the resources which his talents commanded to the cause to which he had consecrated his life; and was, notwithstanding his varied occupations, a good specimen of a man who, in reference to his great purpose could say, "This one thing I do."

Second to none of these in devotedness was one who laboured in the field on which you are now about to enter, and from which you will find the fragrance of his memory has not quite departed—the heroic William Knibb. Of him one of our most judicious preachers says—"His was one of the noblest characters. Rarely has there been witnessed a more elevated Christian life. His were the single eye and the pure heart; the courage of the lion, and the tenderness of a woman; the piety of the saint, and the consecration of an apostle. He expended the energies of his life, and braved death itself to promote the best, the highest interests of the black population. He found them friendless slaves and degraded savages, and he left them Christian brethren. He paused at no sacrifice; he shrank from no peril. He unfurled the banner of emancipation, and rushed into the stormy strife when maledictions and denunciations fell thick as hail and fierce as lightning. He braved all, he bore all, and he won the victory. In his heart the passion never died; in his life the effort never wavered, from that restless night, when tossing on his bed, he said to his younger companion, 'I can neither dream nor sleep till I know what is to be done on the morrow for my poor people in Jamaica,' till that later rest when on a fevered bed he turned to his daughters and said, 'My girls, you will soon be fatherless, but take care of your mother,' and then the last sands of life ebbed away to the repeated words, 'All is well! All is well!'" Such have been our missionaries! such the men who have rendered illustrious the annals of our society. Happily we are not without such men still. We have seen them; we have clasped their hand, and heard their voice, and seen some of them pass away, breathing to the last the zeal by which their strength was consumed. And there are those still in the field who are not less zealous and self-sacrificing—whose lives in fact are one prolonged martyrdom. Our society is represented not by men

who have the mantles of giants hanging loosely on their dwarfish limbs, but by men who in point of devotedness at least, if not of intellectual strength, are worthy successors of the Careys and Judsons and Knibbs of the earlier time.

I congratulate you, my brother, on aspiring to be one of the noble band, and I can only pray that God may make you a worthy successor of those who have gone before—worthy to stand shoulder to shoulder with the most devoted of those who are now in the field. May you be one of those whose names, representative of devotedness and self-sacrifice, and deeds of daring done for Christ, operate as spell-words on our churches, shaming them out of their selfishness and their niggardliness, and summoning them to a loftier consecration and a more generous response to the Saviour's claims !

In conclusion, allow me to say that while the thought of being engaged in a work so glorious may well animate and inspire you, you have to cheer you in all your discouragements, and to uphold you in all times of weakness, the blessed assurance of the Master's presence. The "Lo, I am with you," is coupled with and specially addressed to those to whom he gave the command "Go ye." Knowing well the discouragements they would meet with, and the dangers that would beset them, the Lord gave them this gracious assurance, thus identifying himself with their work, and pledging himself to their protection and ultimate success. Their compensation for parting with their friends and associates would be their constant intercourse with Him. Their exile would be neutralised and sweetened by His companionship. The head which could find no other resting place would be pillowed on His breast. The form for which there was no other defence would be encirled with the everlasting arms. The voice which would find no other listener would pour its tale into His sympathetic ear. When lost to the view of friends, His eye would trace their wanderings, and their tears shed in solitude would be gathered in His bottle, and recorded in His book. And when prostrated with toil, or fasting, or fear, His hand would make their bed in sickness, and precious would their life be in His sight. Friends might forget, committees fail to succour them in the hour of their need, but the Lord who sent them forth would not fail nor forsake them. This, my brother, must be your great consolation amidst all the trials that await you. While engaged in a work the noblest that can be entrusted to mortal hands, you serve a Master who is with you in all your labours, who notices every sacrifice you make on his behalf, and will yet amply reward you for them all. Your forerunners and predecessors in this work bear testimony to his faithfulness. Gray-haired veterans still in the field testify, that through all their years of toil and trial He has never forsaken them; and so far are they from regretting the choice they made when they entered on this service, that they would gladly repeat it had they to commence their life anew. And those who have fallen in the meridian of the morning of life have breathed the same spirit. Their regret has been, not that they sacrificed their life to their work, but only that their life was not prolonged for further service. And you, too, in the great hereafter, when the events of time are seen in the light of eternity—whether your life be short or long—will have reason to thank God for the grace which led to the choice you have made, and

will realise how much better than to have gained the comforts and emoluments of the world—how much better it is to be numbered among "the wise and those who turn many to righteousness, who shine as the firmament, and as the stars for ever and ever." "For if we suffer with Him we shall also reign with Him; if we be crucified we shall also be glorified together."

Recognition Service of the Rev. F. H. Robarts in Glasgow.

A PUBLIC MEETING for the purpose of welcoming the Rev. F. H. Robarts, of Liverpool, as minister of the Hillhead Church, which has just been formed, was held in St. Andrew's North Hall, on Monday, September 3. There was a large attendance, the hall being filled. The chair was occupied by Mr. Charles A. Rose, who was supported by the Revs. Dr. Landels, Edinburgh; Dr. Strong, Hillhead; F. H. Robarts; J. B. Orr, Tron Church; Albert Goodrich, D. P. Macpherson, Thomas Dobbie, A. O. Johnston, John Urquhart, Alex. Grant, John Murray, J. M. Campbell, L. M'Pherson, Glasgow; George Yuille, Stirling; William Brock, London; George Landels, Paisley; and Messrs. Howard Bowser, Allan Macdiarmid, ex-Provost Wilson,; Alexander Rose, D. Lockhart, P. Kelly, C. Arthur, William Tulloch, jun., J. C. Graham, W. Maitland, Dr. Alexander, A. Rae, T. Dun, James Irons, Glasgow; J. P. Bourne, J. M. Winchester; Thomas Lee, Liverpool; Hugh Rose, W. Gibb, and Hugh Rose, jun., Edinburgh. Praise and prayer having been engaged in—

The CHAIRMAN introduced the Rev. F. H. Robarts. He said it was now a considerable time since a number of residenters in the district of Hillhead and Kelvinside thought it desirable to have a Baptist Church in their neighbourhood. The reason for promoting the new undertaking was something of a different nature than mere selfishness. They looked at the district and found a large population daily increasing, and believed that there was ample room in the neighbourhood for another Church holding Evangelical principles. That wish only took definite shape about nine months ago, and he was glad to say that the spirit of brotherly kindness that characterised all their meetings augured well for the success of the undertaking. Appearing as they did as a congregation for the first time, he was happy to say it was in no spirit of rivalry with any other body. A site for the new church had been secured in Elliott Street, near the Burgh Hall, and he hoped that the whole sum necessary for the completion of the building would soon be contributed, so that a start free of debt would be made. The Chairman then, in the name of those present, gave the Rev. F. H. Robarts a cordial welcome as their pastor.

Rev. F. H. ROBARTS in the course of his address said: I have been for the last twenty-three years in Liverpool. I assure you it was a great wrench of feeling before I could make up my mind that it was the path

of duty and the will of God that I should accept of your invitation. I came to the conclusion it was right that I should accept of your invitation. I came to the conclusion it was right that I should go to do the work which I was asked to perform. If God should honour me to make me the means of starting and perhaps building up two churches in the couse of one lifetime it were a blessed past to look at from a deathbed. I think, perhaps, the best thing will be to state in a few words something of my past Christian history, and show how it is that I came to Glasgow. I was not a Baptist to begin with. I was led to embrace the Baptist views after I had grown up, by a careful and prayerful study of the word of God, and in the course of my life I have come under a considerable variety of religious influences; and I think this variety of religious influences has had some effect upon my character, and the kind of work I have done hitherto. Well, I have come under the influences of the Independent Church, the Baptist Church, the Presbyterian Church, and the Episcopal Church of England. My father was not a Baptist, though my grandfather was, and my first associations and upbringing were in connection with the Independent Church. My mother, whom I never knew, was an earnest member of the church of England, and her dying wish was that I should be a minister of Christ, and she would have liked if I had been a minister in connection with the Episcopal Church. I believe it was her last wish that I should be the curate of a very beloved brother of hers; that, however, was not to be the case. I have been in the course of my life, from family associations and otherwise, thrown in a good deal with some very excellent members of the Church of England, and while a very decided Nonconformist from that Church, I have seen very much that is good and admirable in that Church, and I have ever had a very warm heart to its members. I was brought under Baptist influences at a very receptive time of life, and under most favourable circumstances; and for Christian character, and for being led to an interest in Christian work, which afterwards culminated in the choice of the work of the ministry, I have to thank God that I was under the care and teaching of my dear friend Dr. Brock, whose son, and one of my best friends, is on this platform to-night. Well, I was originally intended for the profession of the law. I was articled in the office of a London solicitor, and served my time. While I was articled to this solicitor I became interested in cottage meetings and Sunday-school work, and then I had the first desire to give my whole life to the work of the ministry. But I was determined not to give up the law without having passed my examination. Towards the termination of the period of my articles, there was a curious coincidence happened. Dr. Brock's son and myself thought we would enter the ministry, and I took counsel with the doctor what course I should pursue. He entered fully into the matter, both with regard to his own son and myself. The question was, Where should we go to? Should it be Regent's Park, or should it be one of the other colleges? After a great deal of enquiry on his part and consultation with friends, it was determined the best thing for us to do was to proceed to the University of Edinburgh, and attend some of the literature classes, while at the same time we were to attend the theological classes in the Free Church College. We were both of us for some time under the tuition

of Dr. Cunningham. At this time I was not a Baptist, although I had been thinking about the matter very seriously. There was a prospect at one time of my becoming assistant to an Independent minister in London, whom Dr. Landels knows very well, and I had much conversation on the subject with several people. But my mind was still exercised about becoming a Baptist. I once heard it said by a celebrated man that he never knew of a young man whose mind was disturbed on the subject but he ended by becoming a Baptist. But I was determined not to take the step of applying for baptism until I had heard Dr. Cunningham lecture on the subject. In truth, I did not want to be a Baptist, but I felt I should be one. I thought that great divine would be the best man to put the matter strongly before me. I said if he does not say anything to shake me in the course I felt I should take, then I would cross the rubicon and become a Baptist. Well, having to work the matter out, and he having nothing to oppose to the views I had entertained, I became a decided liberal and comprehensive Baptist. You will be prepared for that after my previous history. I have seen so much good in Independents, Presbyterians, and Episcopalians, and I have learned so much from them, and love so many of them, that while I am a very decided Baptist I have a desire for the most complete co-operation and inter-communication with all those who love the Lord Jesus Christ. I was led through Dr. Brock to Mr. Birrell. The latter gentleman wished to break new ground in a suburb of Liverpool, and he and his church asked me to begin and do what I could. I did commence. It was a different beginning from this. I had only four bare walls and a Bible. When I came to Liverpool I only knew one person in that great city. Well, I began quietly and patiently to work; did as well as I could, and God graciously helped me. Mr. Robarts concluded his address by a statement as to how he hoped to work in Glasgow.

Addresses were afterwards delivered by a number of other gentlemen.

Valedictory Missionary Meeting in Edinburgh.

ON Wednesday, September 12, a large congregation filled Charlotte Chapel in connection with the ordination of Mr. James Balfour, M.A., who has been appointed tutor of the Calabar Missionary College, Kingston, Jamaica.

The pastor presided.

The Rev. W. Grant read the scriptures and offered prayer.

Mr. CAMPBELL, after expressing the pleasure it gave him to see such a large audience, and welcoming Mr. A. H. Baynes (the secretary of the Baptist Missionary Society), and Dr. Landels, who were with them for the first time, said that he had known Mr. Balfour during the whole of his university course. He had been a diligent and successful student; but there was something essential to fitness for the position to which he had been appointed beyond intellectual ability, and learned attainments,

viz., a spirit of consecration to Christ and to Christ's cause. He had had many opportunities of seeing that Mr. Balfour possessed this spirit of consecration. Unlike many students he had been regular in his attendance at the services of the sanctuary, and had ever been ready to co-operate with him in the various branches of their Christian work. Mr. Balfour was peculiarly fitted for the duties to which he had been called, and he believed that he would do splendid and earnest work. He should miss him very much, but he parted with him even gladly, rejoicing to think of the influence he would have, not only upon those who would be his pupils, but upon those to whom they in their turn would be teachers of the highest truth and the highest wisdom.

Mr. BAYNES delivered an effective address on foreign missionary enterprise, and pointed to the fact that just forty years ago that day William Knibb started their mission in Jamaica, and had been derided as a "sentimental enthusiast and a dangerous fanatic" for attempting to teach the negro. The same authority now, referring to their college, said—"Its usefulness is indisputable, and the good institutions of this character did was simply incalculable." Mr. Baynes said it was doing a work second to none of the institutions in the island, and quoted from an unpublished letter of the late Dr. Livingstone, who said he "had no more doubt of the ultimate regeneration of the African race than of his own existence." This might not come for some time, but the work must be carried on in obedience to Divine command, leaving in faith the result to Christ. He wished those who so frequently talked about the heathen at home would go and do something. He was utterly sick of the cry that missionary work had lost its interest because it had lost its novelty. What had novelty to do with the command of the Lord Jesus Christ? The church of Christ must be a missionary church if it expected the blessing of its Divine Master. He would say to young men, however promising the life in which they were engaged might be, let them pause and think if they could not consecrate their energy, their strength, and their culture to God's service. [We deeply regret that as Mr. Baynes eloquent and impressive address was delivered from brief notes we are unable to give a fuller report of it.]

Mr. BALFOUR then addressed the meeting. He said—Many of my early aspirations begin to be realised to-night. I can yet remember how eagerly I ran to the Sunday School when I expected to get the "Juvenile Baptist Missionary Herald." I remember the delight I had in reading it, and the desire it awakened in me to become one of those who were striving to plant the cross before the very temples of idolatry. This was but the desire of boyhood, yet it never left me. My nature seemed to respond to this object of pursuit in life as it did to no other. Though it often seemed very improbable that I should ever become a missionary, I always felt myself turning to the same object and straining after it. The obstacles to this mode of life were, however, so apparently great that my desire was never allowed to express itself. At length, as soon as an opportunity arrived, I left home to attend classes in the University of Edinburgh. I did so with the intention of fitting myself for useful work in the church of God, and with the intention of going wherever He might send me. As I stand and look back along the pathway of my life and mark the circumstances that came in so oppor-

tunely to carry me to the point I have reached, I cannot but be convinced that God has given me the desire to be a missionary, and that all along He has been leading me to its attainment. But still more do I feel that I have been guided by Him when I look at the work to which I am convinced He has now called me. It is well suited to my taste. If I had had my choice I do not think I should have chosen any sphere of activity before it. I feel that all along I have been prepared for this more than any other kind of labour; and when I was beginning to think of settling down somewhere, the very work I felt I could do best turned up unexpectedly to me and to my friends. Although the field I am going to has long been filled with Christian missions, and although it has witnessed the triumph of the great Christian principle of liberty to all men, yet I think I shall find plenty of room for honest work. Some parts of the mission field are full of associations that tend to inspire one in his work. No one can forget that Jamaica is the land of William Knibb and other Christian heroes, and that it is inseparably associated with the great struggle for freedom to the slave. It is with the greatest gladness that I hope to go to the place which has witnessed the efforts of such men, and which yet abounds with the trophies of their victory. I trust that the associations of Jamaica will inspire me with the spirit of Knibb, and encourage me to follow up his work in striving to give the sons of these slaves an intellectual and moral freedom too. I know that I shall have difficulties to contend with, but I also know that I shall meet with warm-hearted friends, whose kindness will help me to overcome these. I do not at all feel that I am going to a strange place. My heart is in the work, I sympathise with the people, and I think I shall be at home amongst them. In the work of the college I hope that God will make me serviceable in preparing the students to become useful men. I am deeply conscious of my own inability for this work, but I trust that God will teach me to deal with these students in the true spirit of Christ, and that He will fit both them and me to become more efficient workmen in our respective spheres of labour. Both in my teaching and in my preaching I mean to stand by the doctrines of the cross which we believe and feel to be true. I hope that I may be enabled by the Spirit of God to maintain this position whatever others may say. My hopes are almost all I have to bring before you. It is better to say little about them until they have been tested. If God preserve me I shall have something else to speak about when I see you again. Though I shall not be able to tell you much about the land or people which you do not know already, yet I do hope that I shall be able to tell you many encouraging things about the spread of the kingdom of Christ where I have been. Before I sit down I must bid good-bye to you. I have had two homes to part from—one in the north and the other in this church—so that I feel the strain of parting very severely. I have enjoyed your fellowship. Amongst you I have found some of the warmest hearts, whose companionship I am very sorry to lose. I would gladly live my college life over again, so as to prolong friendships that have been so pleasant and helpful to me. I shall carry the remembrance of them with me, and though we are now compelled to part, yet the bitterness of separation is almost taken away by the Christian hope of meeting again. But I feel most intensely at parting

with our pastor. I shall not attempt to express the strength of my affection for him, because I cannot. Ever since we first met he has been my truest friend. I felt very keenly the isolation of a student's life in Edinburgh, but I could always forget it in the warmth and enthusiasm of his student spirit, which he has never laid aside, and I hope never will. Often when I felt discouraged and oppressed, an hour with him has sent me back to my work inspired with new strength. I cannot tell how much I owe to his kind encouragement while I pursued my studies, and to the gentle Christlike spirit with which he has always treated me. But his kindness has not been confined to help of this kind. He has written and spoken and worked for me when perhaps no other would. Were there no other motive to induce me to live an earnest, useful Christian life, the desire to justify the unwavering confidence he has always placed in me would be sufficient to make me strive to attain this end. I have spent many a pleasant hour in this chapel listening to his able and beautiful sermons. They have exerted a powerful influence on my life for good. I fervently hope that I may always breathe their spirit and remember their teachings. I shall often remember him, and pray that he may be blessed, for his name is inseparably associated in my mind with the prayer that God may truly bless him.

Dr. Landels gave the charge to Mr. Balfour, which we have printed elsewhere, and Mr. Campbell offered the designation prayer.

The Rev. W. Grant, in proposing a vote of thanks to Mr. Baynes and Dr. Landels for their addresses, said that this was the most interesting missionary meeting he had ever seen in Edinburgh, and expressed the hope that Mr. Baynes would soon visit us again. [The applause with which this suggestion was received will, we trust, influence the Secretary of our Missionary Society. Certainly, if we could secure annually such a deputation as Mr. Baynes and Dr. Landels, we should no longer have to complain of the small attendance at our missionary meetings]. This resolution was appropriately seconded by the Rev. J. P. Clark, M.A. The Rev. J. Haig closed the service with prayer.

Before Mr. Balfour's departure he was presented by friends in Edinburgh with the following books:—Smith's Bible Dictionary; Winer's Grammar of the New Testament; Stanley's Jewish Church; Geikie's Life of Christ; Perowne on the Psalms; Lightfoot's Commentaries on Colossians, Galatians, and Philippians, and Cremer's Biblico-Theological Lexicon of New Testament Greek.

Woman's Service.

By Mr. William Black.

"THIS WOMAN WAS FULL OF GOOD WORKS AND ALMS DEEDS WHICH SHE DID." In these few words the earliest historian of the Christian church embalmed the memory of Dorcas or Tabitha. The record of her character is briefly given, but it is a character greatly to be coveted, and earnestly to be followed by all Christian women possessed of means and leisure.

The Christian church has in the truest manner canonised this widowed saint. Thousands of Christian societies have used her name as the emblem and sign of their benevolence and charity. And the members of these sisterhoods approach nearest the spirit of their original, when in the good works and alms deeds which they do, they are influenced by Him who said, "I was naked and ye clothed me."

Dorcas societies are beautiful expressions of kindly loving thoughtfulness in a collected form, and when wisely managed they become a training school for the young women of our churches. But the true Dorcas spirit does not wait for a monthly meeting, where the hum of conversation mingles musically with the sharp ripping of cloth, the swift plying of the needle, and the swifter motion of the machine. The daughters of Dorcas are they who, placed in a position to do so, dedicate their hours, their health, their skill, their means small or great, and above all the sympathy of their nature to the relief of suffering, the instruction of the ignorant, the comforting of friendless and sorrowing ones, and who persevere in their pathway of love and help to others unchecked by the ingratitude of those they befriend on the one hand, or by the changefulness of associates on the other.

It would not be possible to draw a line within which woman's service must be confined. Circumstances are always changing; charities are ever taking new forms because new needs are arising; evils in society which have been long borne with are ever becoming less endurable and there is a more determined disposition to do them battle, while women's gentle power is ever extending itself on the side of benevolence, and her whole influence, her insight and tact, will, we trust, not only keep pace with, but will also accelerate the speed and strength of all true spiritual and benevolent operations. That she possesses this power, makes it all the greater misfortune, when she abuses her trust by malevolence of spirit, by bitterness of speech, or affected assumption of being superior to the common work which is going on around her.

When the fountain of a woman's natural character is not oppressed and choked with conventional trivialities or selfish habits and tastes, we will see a swift stream of sweetest charities quietly hasting on to freshen and to bless some parched hearts and cheerless homes; and when her character is enriched by the indwelling of Him who possessed in Himself all that was tenderest and wisest in woman, her ministrations will ever be acceptable services hailed by all, whether in home, in the church, or in society.

In our churches, and in Christian work generally, women will find ample scope and channels for the gifts that are within them, and for such leisure they may have, after they have attended to personal and home duties. When we say *Christian* work, we do not mean only the performance of a devout and spiritual evangelistic act, such as the giving of a tract, or addressing a Bible class. A kindly visit to some lonely one in the church, whom no one thinks about, and who may be suffering in silence some hidden sorrow, or bearing a burden that is pressing the spirit to the ground, might bring a welcome rescue and soothe a spirit chafed by neglect and forgetfulness. A slight delicacy or treat, that a woman can only think of and prepare, taken (not sent) to some invalid, not as a charity, but because it was thought that it would be relished by

a weak appetite. A help in some emergency deftly and adroitly conveyed, making some lonely one feel that a kindly Providence had risen up at his side to aid in some rough juncture of the journey of life. These, and such as these, are the sweet embassies on which a true Christian soul delights to be sent. But whatever the service rendered, the highest qualities of the Christian character should grace the lowliest acts, for sometimes what may look like the loftiest performances fall to the dust because they have been inflated by vanity and proffered with the airs of a vulgar condescension.

So sensitive is the soul of divine charity that the sound of its own foot-fall on its mission of love, however softly it treads, startles and pains it, and nowhere should we find the sensitiveness to the feelings of others so keenly cherished as in the *active* Christian woman. The more actively inclined in disposition she is, the more should her movements be carefully guarded by prudence and gentleness. A rude manner, or the gossipy talking of matters that ought to be left untold, ruins her work. There is often what might be called a loud whispering to a select circle of private friends of the great services done, which the said esteemed friends duly, and not always truly, convey to other audiences. This is a spirit which neither blesses those that give nor those who receive—and it has certainly not been acquired from Him to whom all such services should be rendered.

Christianity has been the best friend of woman, and when its influence has been admitted to govern her life, her devotion to Christ and her consecration to whatever deeds of love have been born of Christianity have shown the depth of her gratitude. While Home above all needs her influence most, the Church and Society open their enterprises to her, and ask more and more her help to carry them out.

Very near to her heart should be the welfare of the church and congregation with which she is identified, and to which, probably, she owes the greater part of her spiritual happiness, and possibly the beginning of her new life. It was within the walls of their meeting-place she hearkened to those sacred consolations which have solaced her spirit. Devout familiar faces around her have quickened her own devotions. Her best friendships have been obtained there. Let her not sink into selfishness, and only prize her church connection for the good she gets out of it.

Let her voice and spirit be a healing power to close the wounds which passion has made. If gifted with wealth, or time, or natural endowments, enriched by the accomplishments which education provides, they will not be wasted if given to her Lord. They are best bestowed when they are given to His people for His dear sake who died for all. Let not her associations be those that come from the circles of fashion and gaiety, but from those of piety and active benevolent goodness. Her powers and influences will be worse than wasted if given to idle diversions or selfish activities, which have no other object than to fill up time or gratify pride.

No work which a Christian woman performs, however efficiently it may be done, and however serviceable it may be in itself, is proper work for her, if it leads to a neglect of personal or home duties. To rush to a Dorcas meeting, to set out to distribute tracts, to go to a prayer-

meeting, or to a revival service, when home work is falling into arrears, or a sick member of the family needs attention, or a mother or sister is over-weighted with household cares, is really sinful. When circumstances, health, and time, allow of other services to be attempted, the honest and full attention to these first claims is the best training and preparation for the accomplishment of the work which lies beyond.

Home services, lovingly and patiently discharged, the acceptance without sullenness or bitterness of the numerous teasing worries of life, and, above all, the spirit of personal piety and surrender to the Divine will, maintained in all things, will render a Christian woman's influence of priceless value, clothe all her movements with beauty, and grace whatever sphere she fills, and will make her "good works and alms deeds" which she performs acceptible offerings to the church and to Christ.

His own words, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," will be a rich reward.

A Russian Tribute to the Bible.

PRIVY Councillor Constantin Petrowitsch Pobedonoszeff, Procureur-General to the Holy Synod of the Greek Church, has written a remarkable letter to the young students in the Russian seminaries, from which, as quoted in *Le Chrêtien Belge*, we take the following testimony to the Bible:—

The two pillars which are the basis of your education as of all true education, are the Word of God and the religious sentiment. You have heard much of the Word of God, but what is it for you? I have known students who had gained excellent certificates of Bible knowledge, but to whom the Scriptures remained, after all, a sealed book. It is with grief of heart that I see such students; for I know beforehand that without this Book their life and ministry cannot be filled with the Holy Spirit. They will live without life and walk without a guide; their thoughts will be shallow; their word a human word, without strength or life or lasting influence. They may write, but their utterances will be weak and resultless, without charm or beauty, if they do not learn in the Book of books the art of speaking and writing. They may read many books, but these will only serve to blind and lead them astray, if they do not learn to know and love the one powerful Book, the Word spoken by God to man. Books without number have been written, replaced by others and forgotten. This Book is eternal.

Holy Scripture answers to every want of the human soul. Whatever you may be in the future—pastors or leaders in the Church, professors, servants of the State, husbands, fathers—your heart, like the heart of those who will look up to you, will, if it rests in the Truth, continually address to you the same vital questions. How can you reply if you do not know the Book which alone answers the questions of the soul—if you have not looked into this mirror which, now as in all time, reflects all the thoughts of our heart and the events of our life? Without this Book you will continue all your days deaf and dumb and blind: with it you will become "fishers of men" and champions of the truth.

Who is the Lord and foundation of our faith? Jesus Christ. His Word is for ever true and real for the hour in which it was first spoken, and for every age and epoch of the life of man. Do you think it was only the Galilean fishermen and the age of Herod that heard tell of the Beatitudes, of the need and blessing of the cross, of patience, sweetness, humility, and the quiet heart? No; the Word fills the universe and all time. When the heart, weary and heavy laden, awakes out of its sleep; when the mists disappear which bring deception into our thoughts and feelings; when men, through the fever of their daily troubles, feel called to a higher life and work, the soul finds no road and no help in the word of man, which but excites human hopes and desires, and appeals only to vanity and pride. It is the true and eternal word of Christ alone which shows itself then powerful and efficacious, though to some it may seem hard and severe. *Jesus Christ is the same yesterday, to-day, and for ever. There is no other name given under heaven among men whereby we can be saved.*—Quarterly Record of the National Bible Society of Scotland.

Correspondence.

MINISTERIAL EDUCATION.

Dear Sir,—Your issue of last month contains notice of a motion to be made at the approaching Annual Meetings of the Union. In view of the important issues involved, some reference to it in your pages may, perhaps, be permitted without impropriety.

The proposal that the Union should relinquish the work of education which it has carried on so long is one not to be lightly made or easily adopted. Only the very strongest reasons could justify such a course. For thirteen years the work has been continued with a considerable and increasing measure of success, and the proposal now to throw it aside must be regarded by many with not a little anxiety. Certainly the right place for educational work is within the Union; so important a factor in our denominational progress ought not to be left to the independent efforts, or under the irresponsible control of a few men, however able or zealous. That is the *a priori* statement of the case; but, perhaps, experience has taught us a different lesson. During the whole period of the Union's existence the educational work has been a source of continual disquiet. Other work, scarcely less important, has been neglected; and feelings of bitterness and envy have been engendered. Nor is there any promise of amendment in the future. At our next meetings we may expect a debate not less angry than that which broke the harmony of the Autumnal Session of last year; and we are threatened with a regular succession of these unseemly "rows" for years to come. Experience is better than theory. Theoretically it may be held that the educational work should be kept within the Union; but if by experience we have found that that can be done only at the cost of peace and brotherly kindness, then our theory must be set aside. Would it not be better, then, to adopt the principle embodied in Mr. Rose's motion, and so to be rid at once of the cause of our troubles. A year ago this proposal would probably have found few supporters; but we may take encouragement from the fact that those friends who for thirteen years chiefly conducted and supported the work of ministerial training under the Union, have for the past year been carrying on that work on an independent basis, and without any apparent diminution of success. They intend to continue their work. Let them do

so, and let the Union be freed from the harassments which have so long beset it. If those friends are able to continue their work without the aid of the Union, why should not those who have driven them to this course do the same? The fact may as well be acknowledged that our denomination in Scotland is split into two sections. Is the council of the Union to constitute itself a partisan body, and to give its whole support to one of these sections? Or is it in the true spirit of union, to ignore altogether the points of difference and deal only with those matters on which all are agreed? That, substantially, is the question which it will be asked to decide at the meetings in October next; and, doubtless, the future of the Union will in a large measure depend upon the answer given. Can the Union afford, by countenancing one section, and so practically censuring the other to force out of sympathy with itself a large proportion of the denomination? It should be remembered that in the motion to be made by Mr. Rose there is nothing to preclude the possibility of the Union resuming educational work at some future time. Let the friends now in the Union and those outside each carry on their work independently. A very few years will suffice to shew which party has the real confidence of the denomination, and which system has the vitality necessary to existence and success. The system that cannot exist and prosper *outside* has no right to exist *inside* the Union. When this question has been decided, the Union may take up the work again with some reasonable prospect of being allowed to carry it on in peace.—Yours truly,

F. F. S.

THE MODE OF ELECTING THE COMMITTEES.

DEAR SIR,—As the meetings of the Council are at hand, will you kindly allow me space in your columns to suggest to the delegates the necessity of some alteration in the mode of electing the Committees of the Union?

At the last annual meetings the election took place after a prolonged discussion, when many of the delegates had left. The names of the old members were read over, and they were almost invariably re-elected, although many of them had not been present at a meeting of any of the Committees for years. Then new members were proposed, many of them apparently without any consideration of their fitness or of their power to attend the meetings of the Committee.

Surely some plan might be devised which would give more general satisfaction than the present mode, and which would free the Committees of so many merely "honorary members," and save the expense of sending to them notices of the meetings.—I am, yours faithfully,

A MEMBER OF COMMITTEE.

THE BAPTIST CHURCH OF GOTHENBURG, SWEDEN.

DEAR SIR,—Would you kindly forward our grateful thanks through your columns, to those Christian friends who have come forward with their timely help during our assistant pastor Mr. S. Svenson's tour in England and Scotland. Mr. Svenson sent home £770 sterling collected in your land towards the erection of a Baptist Chapel at Gothenburg. The building is now fast advancing, so that we hope in another six weeks to have reached the roof-tree of it, and when we consider the opposition to such an undertaking, and the poverty of the congregation, this is truly marvellous.

We are sure that our Lord who looks even to the cup of cold water given to the poor disciple, will reward you bountifully.

On behalf of the Baptist church and congregation at Gothenburg.

JOHN ANTONSON, *Treas.*

Notes and Jottings.

PASTORAL CHANGES.

THE readers of our Baptist papers cannot but be struck with the very numerous pastoral changes reported from week to week. We believe an examination into the figures would show that we have actually all the disadvantages of the Methodist itinerant system, without the advantages. Some innocent people, who are ignorant of Satan's devices, excuse these frequent changes on the ground that they give ministers "larger fields" and "greater spheres" of usefulness. We do not believe it. The power of churches is not to be reckoned by *numbers*. Many of our churches with a hundred members on the roll, have but a handful of real earnest souls, who believe what they talk about. Ministers who do their preaching and pastoral work as they ought to do it, find that on what are called the "small" or "poor" fields they can find enough to keep their hands full. A pastor to have power, must know the private influences that are at work in his church, and he cannot do this unless he be intimately associated with the family life of his members. A man who is here to-day and away to-morrow, what can he know about such things? And if he does not know these things, what will his preaching be worth? The root-evil is that our ministers often move from one church to another on getting a call from the *Church*, when, if they "magnified their office" and really felt themselves called of God, the call would in many cases be to stay where they are. We need pastors who will imitate the old-fashioned pedagogues—settle down to the work of teaching a little school of people, become identified with each individual scholar, and follow each one through life. If lay members trotted about among churches like some ministers do, they would be scolded as "religious tramps." This good-natured growl is the expression of a conviction that has been forcing itself on us for years, and these remarks are written in general, and not as a rebuke to any individual minister. We believe the movable ministers mean well, but they are apt to be too easily frightened when a grumbling deacon or church member criticises them. If the minister has been called of God to do a work, and is honestly doing it, it is not *he* that should leave, but the *critic*.

BAPTISM IN ENGLAND IN 627.

IN the famous "Ecclesiastical History of England," by the Venerable Bede, we find the following statements in chapter xiv:—"King Edwin, with all the nobility of the nation, and a large number of the common sort, received the faith, and the washing of regeneration in the eleventh year of his reign, which is the year of the incarnation of our Lord 627, and about one hundred, and rightly after the coming of the English into Britain." Bede also states, in the same chapter, that "Paulinus for the space of six years, preached the word of God, and all that were pre-ordinained to eternal life *believed and were baptised*. Among whom were Osfrid and Eadfrid, King Edwin's sons, who were both born to him whilst he was in banishment, of Tuenberga, the daughter of Cearl, king of the mercians." Again, he states that "Paulinus at a certain time coming with the king and queen to the royal country-seat which is called Adgefrin, stayed there with them thirty-six days, fully occupied in catechising and baptising; during which days, from morning till night, he did nothing else but instruct the people, resorting from all villages and places in Christ's saving word; and, *when instructed, washed them with the water of absolution in the river Glen*, which is close by. These things happened in the province of the Bernicians; but in that of the Deri also, where he was wont to be with the king, *he baptised in the river Swale.*

LIFE'S SECOND MORNING.

THERE are not many more beautiful lines in the English language—there are certainly none so beautiful in the writings of their author—as those of Mrs. Barbauld, which it is said that the poet Rogers was fond of repeating to his friends in his fine, deliberate manner, with just enough of tremulousness in that grave voice of his to give his recitation the effect of deep feeling :—

"Life ! we've been long together,
Through pleasant and through cloudy weather ;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear ;
Then steal away, give little warning,
Choose thine own time ;
Say not 'Good night," but in some happier clime
Bid me 'Good morning ?' "

LIKE the good Bengel, "things are just the same" with them as they were in the prayer-meeting and at the communion table. True soldiers, they are always honouring their Lord.

Intelligence.

DUMFRIES. — *Ordination Services.*— On Sabbath 9, and Monday, September 10, services were held in connection with the ordination of Mr. William Muir, one of the senior students, Glasgow, to the pastorate of the church here. Rev. James Haig, Edinburgh, conducted the service in the Sabbath forenoon, Mr. Muir preached in the afternoon, and Mr. Haig in the evening. On Monday evening a public soiree was held, and was numerously attended, the church being comfortably filled. The newly ordained pastor occupied the chair, and was accompanied to the platform by the Revs. J. Haig ; Wylie, M.A., Edinburgh ; Dr. Flett, Paisley ; M'Pherson, Glasgow (formerly of Dumfries) ; M. N. Goold ; J. Cairns, J. Strachan, W. H. Pulsford, J. Cooper, J. D. M'Kinnon, Mr. James Johnston, one of the office-bearers of the Baptist church ; and Mr. G. Robb, teacher, Dumfries. After tea had been served, the chairman said he regarded that large meeting as an evidence of the goodwill and respect which was entertained towards him, and he felt thereby strengthened in the conviction of the wisdom of his choice in coming to minister to that congregation and be identified with that church, which had a special claim upon their denomination. After referring to the spirit of independence and Christian seal which had been manifested by the congregation amid the many difficulties which they had to encounter, he went on to say that while his field of labour was limited to that church, and to the distinctive doctrines which they professed, he did not wish to confine his sympathies within these walls, but would be willing at all times to unite in any good work with the other ministers of the town who would co-operate with him, as a man of Christian sympathy, wide and liberal charity, and whose desire was to promote the interests and glory of Christ's Kingdom. Mr. Johnston intimated apologies from the Rev. Mr. Ure, and their old pastor, the Rev. Mr. Tooley. A time without a pastor, he went on to say, was a time of great anxiety for a church, and on behalf of the congregation he gave Mr. Muir a cordial welcome. He hoped the present settlement would prove a blessing not only to themselves but to the community at large. Mr. Goold offered his congratulations to pastor and people. Mr. M'Pherson alluded to the many changes which had taken place in the pastorate of that church ; he extended a cordial welcome to Mr. Muir, and reminded him and the congregation of those essential qualities which constitute a living and successful church. Mr. Strachan, as one who was under a deep debt of obligation to former pastors of that church for their friendship, sympathy, and

assistance, said he would be very glad if he could repay that debt to their new pastor, and he expressed a wish for his future prosperity. Dr. Flett, as one who had known Mr. Muir for a good many years, spoke highly of his college career, of his diligence and capabilities for work; reminded him that this was the sowing season; and hoped that, by his zeal and faithfulness, he would be able to reap an abundant harvest. Mr. Pulsford said he was bound to Mr. Muir by many ties—as one who had near relatives belonging to the Baptist denomination, as one who had spent some time in the same University, and he cordially welcomed him who was to take his place as the junior minister of Dumfries. Mr. Wylie spoke of Mr. Muir as one who possessed a beautiful moral character and very considerable powers of thought and expression, and as one who had a rare amount of patience and perseverance—the very best qualities with which any person could be endowed, and with which no minister of the Gospel could dispense. Mr. Cooper also gave Mr. Muir a warm welcome, appropriately closing his remarks with scriptural quotation: "Let us not be weary in well-doing, for in due season we shall reap if we faint not." Mr. M'Kinnon referred in high terms of praise to Mr. Muir's predecessors, and expressed the belief that he would be a worthy successor. Mr. Robb expressed the pleasure it gave him to meet Mr. Muir under such auspicious circumstances. Mr. Haig added a few words of congratulation; and on the motion of Mr. Johnston, a vote of thanks was awarded to those that had come forward to welcome their new minister, and others who had assisted in carrying out the soiree, and a similar compliment was paid to the Chairman, on the motion of Dr. Flett. The meeting was then closed with the benediction. In the course of the proceedings a beautiful hymn entitled "Sowing the Seed," was sung by Miss Maconachie, and the hymns joined in by the congregation were led by a competent choir—Mr. Joseph Hibbs playing the instrumental accompaniments.

DUNDEE.—ST. ENOCH'S.—Services in connection with the settlement of the Rev. William Tulloch in the pastorate of St. Enoch's Church, were held on Sunday and Monday, September 16 and 17. Mr. Tulloch, who is president of the Baptist Union of Scotland, has been for twelve years secretary of the Union and superintendent of the Highland Mission, succeeds the Rev. C. S. Macalpine, M.A., who had resigned on account of ill-health. The Rev. Gavin Anderson (Free High Church) preached on Sunday afternoon, and Mr. Tulloch in the morning and evening. On Monday a public social meeting to welcome Mr. Tulloch was held, when the church was uncomfortably crowded. Mr. Robert Anderson occupied the chair, and on the platform were the following: the Revs. William Tulloch; John Macpherson and A. Inglis (Free Church); W. Smolden, of Lochee; R. M'Nair, of Greenock; W. Grant and A. Wylie, M.A., of Edinburgh; John Urquhart, of Glasgow; F. Forbes, of Alloa; Clarence Chambers, of Perth; J. Downie, of Forfar; W. W. Sidey, of Cupar; Messrs. J. C. Graham and W. Tulloch, jun., of Glasgow; J. Lawson and John Carter, of Dundee.

GLASGOW.—ADELAIDE PLACE.—As intimated last month the Rev. D. P. McPherson, B.D., formerly pastor of a church in Ottawa, U.S., but recently pursuing special studies at the University in Edinburgh, had received and accepted a call to the pastorate of this church, in room of Dr. Culross, now president of the Bristol College. On Tuesday evening September 26, the church held a recognition meeting, which was largely attended by the congregation and by members of sister churches in the city and neighbourhood. After a tea in drawing-room fashion in the hall, the public meeting was held in the chapel. Mr. Bowser, one of the deacons, occupied the chair, and on the platform, besides the new pastor, were Mr. A. D. Watson, London; Revs. Mr. Urquhart, Mr. Murray, Mr. Robarts, Mr. Munro, of Glasgow; Dr. Landels and Mr. Grant, of Edinburgh; Mr. Macnair, of Greenock; Mr. Whittet, of Wishaw; Mr. Crouch and Mr. Landels, of Paisley; Mr. Paterson, of Millport; Mr. Yuille, of Stirling; Dr. Marshall, Lang (Established), Mr. Goodrich (Congregational), Dr. Joseph Brown (U.P. Church), Mr. Pascoe (Wesleyan Church), Mr. Pascoe, of Lochee; and others. The hall and the chapel were decorated with festoons of evergreens, plants, flowers, &c., and at the back of the hall were the British and American flags. A letter of apology and congratulation was read from Dr. Culross, and one from Professor Smeaton, of Edinburgh. The meeting was altogether a most enthusiastic one, and must have been very gratifying and encouraging to the young minister. Mr. McPherson, though a Canadian by birth, is of Scottish descent, as is also Mrs. McPherson. He was supplying the church at Falkirk for some months while

pursuing his special studies. The Chairman congratulated the congregation on having obtained so able a pastor. The Rev. D. M'Pherson, in the course of his address, hoped that he would be allowed to exercise his individuality. He had no sympathy with "rant, cant, gush," or morbid eccentricity, but he had a large faith in a man's sincere individuality. It was God's present to him, and he was to use it after God's pleasure. Other addresses followed.

GLASGOW.—QUEEN'S PARK CHURCH.—On Sabbath, September 16, anniversary services were held in this church. Rev. A. Gardiner, Langside Free Church, preached in the morning; Rev. J. Murray, pastor, in the afternoon; and Rev. J. Urquhart in the evening.

GLASGOW.—SOUTH SIDE CHURCH.—The annual congregational soiree of this church was held on Wednesday evening, September 26—the pastor, Rev. W. H. Elliott, presided. This tea meeting is held about this time each year to hear the reports of the previous winter's work, and to make arragements for and stimulate the various members into activity for the coming season. A larger number than usual of the members of the church and congregation assembled, and it was evident a thoroughly profitable and enjoyable evening was spent. The leaders—Messrs. J. Jackson, J. Ross, J. Rae, A. Paterson, S. Sproat, and A. M'Killop—reported and urged the claims of their several departments, viz., the Sabbath School, Pastor's Bible Class, Young Women's and the Young Men's Bible Classes, the evangelistic services in the open air and in the church, the tract distribution and the ladies' collecting committee for the Baptist Foreign Missionary Society and the Church Building Fund. The reports all showed that much had been done, and their satisfactory nature gives promise of renewed consecration in Christian work.

GLASGOW.—Canning Street Church is about to enter a building of its own. It has purchased a structure formerly used by the Church of Scotland, situated in Sister Street, Bridgeton, which will seat about 350 persons, and which, with alteration and renovation, will cost £1000. Opening services are to be held on Sabbaths the 7th and 14th instant, and an opening soiree on Monday the 8th. The Revs. W. Tulloch, A. M. Crawford, D. P. M'Pherson, and F. H. Robarts are among those who are expected to take part.

IRISH HOME MISSION. — Colonel Griffin, the respected treasurer of the British and Irish Home Mission, writes to the editors of the *Freeman*:—"Dear Messrs. Editors,—Can anything be done to rouse the churches of our denomination from their apathy concerning the above mission? Our engagements for the quarter just ending call for £1,100. We have only £500 in hand. What is to be done? By a temporary loan we may tide over the present crisis; but how and when is this loan to be repaid, and what of the future? The regular contributions for the quarter ending with December, taking the average of some years, will not exceed £500, and our obligations are over £1,100. Again I ask, What is to be done? Where are the friends of this mission? Must the agents be dismissed, and must needy churches be left unaided? We cannot go on as now. We must have money or retrench; and that at a time when our work is in better shape and richer in promise for good than for years past. The churches must come to the rescue, and that speedily, or the work of the British and Irish Home Mission will suffer almost beyond recovery. I need not say more."

WESTRAY, ORKNEY. — On Sunday evening, September 2, Mr. James Balfour, M.A., who has been appointed to the classical tutorship of Calabar College, Jamaica, preached a farewell sermon to a large congregation. Many friends from the other churches in the island were present to bid him God speed.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 4 Comely Bank, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Late Mr. Thomas Coats.

THE intelligence of the death of Mr. Thomas Coats, which took place at his residence, Ferguslie House, Paisley, on Monday, October 15, in the seventy-fourth year of his age, has created universal and heartfelt sorrow throughout our denomination in Scotland. For some time past he had been visibly declining in health, but no serious apprehensions had been caused until within the last few weeks of his life. His death was, therefore, somewhat sudden; but in this there is nothing to regret, but our loss; to him to die was gain.

> "Nothing is here for tears, nothing to wail,
> Or knock the breast, no weakness, no contempt,
> Dispraise or blame; nothing but well and fair,
> And what may quiet us in a death so noble."

There is a tendency, we are aware, to over-estimate the character of the departed; but to all who can appreciate high commercial ability and more than princely liberality, combined with a Christ-like humility and unostentation, the life of Mr. Coats has but to be known to secure for it a meed of reverential honour.

> "I would walk
> A weary journey . . . .
> . . . . to kiss that good man's hand,
> Who in the blaze of wisdom and of fame
> Preserves a lowly mind; and to his God
> Is as a child in meek simplicity."

In him of whom we are writing the greatness and humility which the poet wished to behold, blended in a living example, were found in no ordinary degree.

"The hand of the diligent" was certainly his; but to write of him as a man of business were to occupy space on which we dare not trespass. Suffice it to say that the eminence to which the world-wide known firm of Messrs. J. & P. Coats has attained is mainly due to his wise and successful exertions. To most of our readers he was best known as a Christian philanthropist. Any one in any way connected with the Baptist denomination in Scotland and its enterprises must have heard of the interest which he evinced in these objects, and the munificent gifts with which he supported them. In starting the Church Building Fund and the Ministers' Provident Fund he took a most active part, and by his pecuniary assistance promoted their success. During the past thirty years he gave a substantial donation towards the building of almost every new Baptist Church in Scotland. Of the friends of our Foreign Missions he was among the most liberal. His warmest sympathies, however, were bound up in the Ministerial Education work of our Union, until his disapproval of the procedure of the Council last year, which he viewed as ill-timed and irregular, led him to withdraw from the committee, and to originate and support the Institution now being carried on outside of the Union.

The strength and clearness of the Baptist sentiments of Mr. Coats are illustrated in the following words which he dictated to his eldest daughter one Sabbath morning in July last :—

"Baptism, or Immersion, is a simple but sublimely significant symbolic ordinance instituted by our Lord to set forth our union with Him in His burial and resurrection. Being buried with Him in baptism, we rise to a new life of *absolute dependence* on the finished work of the Redeemer. God having accepted the sacrificial offering of His Son the Beloved, He raised Him from the dead and exalted Him to His own right hand in the heavens, a Prince and a Saviour, there with His own blood to plead on behalf of a guilty and ruined world. What a blessed privilege, then, hath our risen Lord conferred on us, His believing brethren, in His parting words previous to His ascension on high, in calling them to observe this symbolic ordinance which shadows forth their entrance on a life of blessed immortality. In so observing this ordinance, we are at the same time confessing, honouring, and obeying our glorified Redeemer. Truly, the apostle says that baptism, or the observance of the ordinance, is to believers indeed the answer of a good conscience. Jesus Himself confirmed the importance of this ordinance when He was baptised of John in the Jordan, sealed also by the spirit of the Father which rested on Him when He came up from the waters of baptism, a voice from heaven at the same time saying, 'This is my Beloved.'"

But despite the tenacity with which he held our distinctive principles, he contributed liberally and constantly to objects of Christian zeal in all the sections of the Church of Christ. And not more by the largeness and frequency of his gifts than by the manner in which he gave them was it manifest how intent he was upon the diffusion of the Gospel of Christ. Upon several occasions we have been much struck with the rare kindliness and grace with which he bestowed his gifts, thus making them doubly precious.

The goodness and munificence of Mr. Coats were revealed in a thousand ways in the town in which he lived. He was one of the leading and guiding spirits in the formation of the Paisley School Board, giving £1000 towards each of the five schools, in addition to one of the sites and two play-grounds, and holding the position of Chairman for ten years and a half. During the greater part of his long life he was a prominent figure in all the principal local efforts for the social and intellectual improvement of the population by whom he was surrounded, as well as in public movements for good causes of a more general kind. His ripe judgment as trustee will be sorely missed in many important trusts. In 1866 he presented to the community of Paisley the Fountain Gardens as a place of healthful recreation and resort, providing for their maintenance by an endowment; and only recently he conveyed in trust to the Philosophical Society, of which he was at one time President, an Observatory erected at great cost.

Nor was the interest of Mr. Coats restricted to objects of a public nature. He keenly resented all references to his beneficent deeds, and most of them were unseen and unknown to any but those whose needs were thus almost secretly supplied. To the poor and the sick ; to those who were struggling to obtain education for their children or employment for themselves ; to the widow and the fatherless left destitute by the visitations of Providence, and to the numberless cases of wretchedness brought to light, many of them through his own investigations, he yielded alike the sympathy of an affectionate heart and the contributions

of a liberal hand. Into how many channels his quiet and unobtrusive charity flowed is known only to God. His death has brought desolation, not only to his large family, but also to very many others who knew and valued his moral worth, or who had received practical evidence of his kindness and generosity. As Dr. Flett says in his noble tribute to the memory of Mr. Coats :—

"There is scarcely a corner in the land where his decease is not mourned as a common loss. The churches in Scotland—and in many countries beyond where his name and his deeds have been long known—are poorer on account of his death. They have lost a friend that will not be easily replaced. All good movements, whether religious or social, literary or pertaining to art or science, are by so much weaker on account of the disappearance of his name from their roll of supporters."

The eager crowds that gathered together at the funeral of Mr. Coats, and the large number of school children that followed him to his grave, attested with what affectionate reverence he was regarded. He was, in the estimation of those who knew him most intimately, a sincere follower of Christ. In humble imitation of his Divine Master he was constrained to his varied acts of charity and benevolence; and now that he has been called Home, knowing that God loves His own cause better than His servants love it, and has boundless resources, we can only breathe the prayer, on which Dr. Flett based the Funeral Sermon of his life-long and honoured friend, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

The following account of the Funeral is taken from the *Paisley Gazette* :—

On Thursday the remains of Mr. Coats were interred in the family vault in the Cemetery. The funeral was the most noteworthy that has ever taken place in Paisley. Throughout the town in general, there seemed to be a common desire to pay the utmost marks of respect to the kind departed. The Ferguslie Thread Works were closed all day, and in the afternoon most of the public works, including the Anchor Mills, were also closed. From two till four in the afternoon, in compliance with the request of the Magistrates and Town Council, all the shops in town were shut, and carriage traffic was entirely suspended in George Street, Broomlands, and Ferguslie. Flags were displayed half-mast high from the County Buildings. It may fairly be said that in the funeral procession every class of the community was represented; and the attendance of the school children, to the number of about 8000, most of them wearing tokens of mourning, awakened the sympathy of the thousands of spectators, and brought forcibly to their minds the appropriateness of the school childrens' tribute of respect to their departed friend.

At two o'clock, funeral services were conducted in the Baptist Church, Storie Street, and in St. George's Parish Church. The services in the Baptist Church were conducted by the Rev. Jervis Coats, M.A., the Rev. Dr. Brown, the Rev. P. J. Rollo, the Rev. Thomas Gentles, and the Rev. W. Landels; and in St. George's Church, by the Rev. Alexander Wylie, M.A., the Rev. A. M. Lang, the Rev. Alexander Wilson, and the Rev. George Clazy. In Ferguslie House, the religious services were conducted by the Rev. Dr. Flett and the Rev. Andrew Henderson. Both churches, which were draped with black, were crowded during the services. Mr. J. Barratt presided at the organ in the Baptist Church, and Miss Thomson presided at the organ in St. George's.

After the conclusion of the services, the funeral procession was formed in

George Street, at the foot of Storie Street, in the following order :—The school children of the town, accompanied by their teachers ; the Provost, Magistrates, Town Council, and officials ; the members of the School Board ; the Sheriff and Justices of the Peace ; clergymen of all denominations ; the legal and medical profession ; trustees and office-bearers of Baptist Church, Storie Street ; directors of societies and trusts with which the deceased was connected ; employés of Messrs. J. & P. Coats ; and the general public.

The route of the procession was along George Street to Ferguslie centre gate, through the grounds to Ferguslie House, where the members of the deceased's family joined the procession ; then down to Broomlands by Thomas Street Lodge, and along to the cemetery. The funeral party from Ferguslie House comprised members of the family, relatives, and private friends, who were accommodated in sixteen mourning carriages. The members of the family themselves occupied three carriages, which followed the hearse, and the hearse and family carriages were draped in deep mourning, and each was drawn by four Belgian horses. On arriving at the cemetery, the school children were marched into the grounds, but the remainder of the funeral *cortege* fell into two single lines, allowing the hearse and private mourning coaches to pass through the centre into the cemetery. The procession then closed up and followed the hearse and mourning coaches up to the family vault. The funeral *cortege* numbered about 10,000, and took half-an-hour to pass through the cemetery gates.

When the family vault was reached, the coffin was borne into it by the deceased's sons and the near relatives of the family. As the coffin was laid on its resting place, two beautiful floral offerings from employés of the firm were deposited on the lid, and wreaths from members of the family and friends were also placed on the top of the coffin. One of the floral offerings was meant to represent "The Gate Ajar," as it showed an archway with a partly open gate under it, and at the basement of the gate was a wreath bearing the following sentence :—"In token of respect and heartfelt sympathy, from his counting-house employés." This offering from the counting-house employes was made up of gardenias, eucharis, callas, lilies, and stephanotis. The other offering was from the girls in the spooling department, and consisted of a magnificent combined wreath and cross, which bore the following inscription :—

IN LOVING REMEMBRANCE

OF

OUR LATE MASTER,

THOMAS COATS, ESQ.,

LOVED IN LIFE — LAMENTED IN DEATH.

We do not know who next may fall
Beneath Death's chastening rod.
One must be first; but let us all
Prepare to meet our God.

PAISLEY, 18*th October*, 1883.

The route of the procession was crowded with spectators, the male portion of whom took off their hats as the hearse and the coaches with the chief mourners passed by.

Mr. Coats was married to the eldest daughter of Mr. Thomas Glen of Hawkhead grain mills, but who long ago retired from business and took up his residence at Thorn, near Johnstone, where he still lives at a very advanced age. Mrs. Coats survives her husband. Of the fruit of the marriage—six sons and five daughters—all are alive save one of the former.

Funeral Sermons were preached the Sunday following in Baptist Church, Storie Street—in the forenoon, by the Rev. Jervis Coats, M.A., of Govan, and in the afternoon by Rev. Dr. Flett, the pastor of the congregation.

The Duty of Giving Oblations to the Lord.

ADDRESS TO THE BAPTIST UNION OF SCOTLAND, OCTOBER, 1883.

By the President, Mr. Robert Herriot.

DEAR BRETHREN,—In the Presidential Addresses which have been delivered at the meetings of the Baptist Union of Scotland, "those things which are most surely believed among us" have been fully and clearly enunciated. The scriptural ideal of the Christian church, its constitution, its conditions of membership, its doctrines and duties have been repeatedly set forth; and the symmetry of the building, the harmony of its grandeur and simplicity have excited our admiration. The object of our Union, which is to increase, strengthen, and consolidate our denomination has also received some measure of attention; but on the important subject of finance not a word has been spoken. Now, as money, if not the moving power, is at least the lubricating agent, which is essential to the smooth and efficient working of the machinery, I propose to submit for your consideration a few thoughts on the duty and privilege of giving oblations to the Lord.

Money it is true cannot do everything, but it is equally true that little can be done without it, and therefore prudence teaches the Christian as well as the less noble warrior, the necessity for looking after the commissariat department. The duty, however, is not merely one of prudence, it is an obligation resting on us because of our relation to God, and also, because the Lord commands it. "The earth is the Lord's and the fulness thereof. In His hand is the soul of every living thing, and the breath of all mankind. The eyes of all wait upon Him and He giveth them their food in due season; opening His hand and satisfying the desire of every living thing. Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and on the earth is Thine."

If the human lords of the soil are entitled to a share of the land's produce, surely the Lord of heaven and earth, the creator and preserver of all that exists, has an infinitely stronger claim to the homage and gratitude of his dependent creatures. Gratitude for mercies received and blessings bestowed, calls on us to give to the Lord of that which is his own; and fidelity in the stewardship of that which has been committed to our trust, will impel us to give a cheerful response to the Divine injunctions—"Honour the Lord with thy substance and with the first fruits of thine increase. Give unto the Lord the glory due unto His name, bring an offering and come into his courts. Let all that are round about Him bring presents unto Him who ought to be feared."

If it is the duty of all dependent creatures to acknowledge the sovereignty and goodness of God, by gratefully returning for his service a portion of what He has given them, how much more is it the duty of the redeemed of the Lord who profess to have consecrated themselves and all that they possess to the service of Him who hath purchased them with His own blood. Paul in writing to Timothy says, "Charge them that are rich in this present world that they be not high minded, nor have their hope set on the uncertainty of riches; but on God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate."

Why should man fight and toil to heap up wealth? He can take nothing with him when his soul quits its earthly house. "We brought nothing into the world," says St. Paul in that same epistle, "neither can we carry any thing out, but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition."

Man has often great trouble and vexation in the chase after riches. The keen exercise of his avaricious desires destroys his generous instincts and emotions, and fosters his pride and arrogance. Even after gaining the great object of his ambition, how illusory is the joy which the *ignis fatuus* of his weary life has brought him. He has found the amassing of wealth a hard struggle, and often he finds it a harder task to keep it safely. With Allan Ramsay he can truthfully say—

> "He that has just enough can soundly sleep,
> The o'ercome only fashes fouk to keep."

Not only does the thought of its present safety greatly trouble the avaricious man, he is also painfully concerned about its future destination. "He heapeth up riches, and he knoweth not who shall gather them." In Ecclesiastes it is said "I hated all my labour which I had laboured under the sun, because I should leave it unto the man that shall be after me; and who knoweth whether he will be wise or a fool."

The duty of giving oblations to the Lord is immediate. It cannot be postponed till we are rich. Poverty, though it may excuse the smallness, cannot justify the absence of an offering, for none are too poor to give to the Lord. It may not be silver nor gold, but it may not be less acceptable, for it is written, "Whosoever shall give to drink unto one of these little ones a cup of water only in the name of a disciple he shall in no wise lose his reward."

The giving of free will offerings to the Lord should be systematic. Each should resolve how much he shall statedly dedicate to the service of the Lord, and if the money is not laid aside at the time, an account should be kept of the sums dedicated and disbursed. None will find fault with spasmodic fits of liberality, if they are the overflow of gratitude and love, but the spasmodic should not supersede the systematic, for in occasional giving we are apt to neglect our duty, and to give with a grudge when calls come frequently upon us. When we place ourselves in the position of trustees or stewards, who must faithfully and wisely disburse the funds entrusted to them, we give with pleasure, and the heart of him who felt humiliated in making the appeal, is gladdened with the prompt and cheerful response.

Not only must our giving be regular, it ought also to be proportionate to our ability. As our incomes increase so ought our offerings. Through force of habit and want of consideration, the great majority of Christian people, unmindful of the temporal blessings which God is bestowing upon them, go on year after year bringing the same oblation to the Lord; hence it is no unusual thing for the aggregate wealth of the members of a church to be doubled; while their united contributions remain stationary. None are impoverished by giving to the Lord, neither are they enriched by with-holding. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Niggardly people sometimes acquire great wealth, but might they not have been richer if they had shown more gratitude to God who gave them their wealth? "Bring ye," saith the Lord of hosts, "all the tithes into the store house, that there may be food in my house, and prove me now herewith, if I will not open for you the windows of heaven and pour you out a blessing, so that there shall not be room enough to receive it." Many cases might be adduced in proof of the truth of that Divine assurance, but I will only mention one. In the *Freeman* of 1st December last year, it is stated that—

"There were two poor boys, brothers, in the city of New York, who learned to be blacksmiths; one of them, when he had learned his trade, hired himself as a journeyman. He had laid by in the savings bank 100 dollars, that was all he had in the world—£20. He went to a missionary meeting in Old Green Street Church—the first missionary meeting that he had attended after he came to the city—and his heart was so stirred within him that he gave every cent he had to the missionary cause. That man lived to establish the New York City Church Extension and Missionary Society, and for many

years before he was called to his rest he gave away annually from 40,000 to 60,000 dollars; or from £8,000 to £10,000. The more he gave the more he had; and after giving that sum for years for the purpose of opening and building churches, and paying ministers to occupy their pulpits, died a rich man. After he died, his brother, who became somewhat wealthy, was appointed president of the society that had been created and carried forward by the one who had died. That brother is giving away now from 20,000 to 30,000 dollars a year; or from £4,000 to £6,000, to carry forward that work in the city of New York, and yet he is one of the largest contributors to the Connexional Missionary Society."*

Many Christian people say they cannot give largely because it takes so much to keep them; but are they not, let me ask, spending too much on themselves? May it not be said to some of them, "Ye have not because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it on your pleasures."

Once more, I remark, that our oblations must be given cheerfully. The Divine law is, "Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver." A beautiful illustration of the law is recorded in the account of the offerings given by David and his people for the first temple; it is said, "The people rejoiced, because they offered willingly, for with perfect heart they offered willingly to the Lord," and David also rejoiced with great joy, and he blessed the Lord and said, "But who am I, and what is my people, that we should be able to offer willingly after this sort! For all things are from Thee, and of Thine own have we given Thee."

Some of you, my friends, may think that the inculcation of this duty is uncalled for, and as a proof that the duty is understood and acted on you may point to the large sums that are raised by the Free Churches of Britain and America. You may remind me that in thirty-nine years the Free Church of Scotland has raised upwards of fifteen and a quarter millions of pounds, and that last year one church in New York city, Calvary Baptist Church, collected the enormous sum of £61,396. You may also point to the liberal contributions to our Bible and Missionary Societies; to our Hospitals and Infirmaries and the thousands of charitable and philanthropic institutions which adorn our land. By no means would I undervalue this stream of Christian beneficence which, like an ever-swelling river, is refreshing and fertilising the moral wilderness; and which by the power and spirit of our God will make the arid waste to bloom and blossom as the rose. No, I rejoice in it and believe in its certain and speedy augmentation; but when I look at the still larger sums which are daily and hourly spent on questionable pleasures, and on articles which are useless and mischievous, I see it clearly demonstrated that comparatively few Christian men, and Christian churches, honour the Lord according to their ability. The average annual expenditure on intoxicating drinks, during the last seven years, is estimated by Mr. W. Hoyle, in a letter which he sent to the *Times* in March last, at one hundred and thirty-four millions of pounds. We are so much used to talking of millions, and hundreds of millions, that we have no just idea of the vastness of the amount of our drink bill. If this were spread out in gold before us we would realise more correctly how great it is. One of our English ministers—Rev. J. Hunt Cook—in the *Baptist Visitor* of April says, Put

* When that was written I did not know of the illness of a brother beloved, whose decease we now mourn. I thought of him—Mr. Thomas Coats—as another example of one who prospered in giving to the Lord, but knowing that he did not seek the praise of men, I refrained from referring to his generous and cheerful gifts, which were freely given to whatsoever he thought worthy of support. Our Union will miss him, our missionary societies will miss him, the town in which he dwelt will miss him, and hundreds of societies and individuals will miss his munificent gifts. We esteemed him highly for his liberality in giving of his wealth, and we loved him still more for the humble and genial spirit which he uniformly displayed.

forty sovereigns on every letter—mark it is not every word, but every letter—in the Bible and that is about the amount annually spent. Oh, I wish I knew exactly how much is annually raised in the United Kingdom for religious and charitable purposes that I might contrast it with that enormous sum. I am unable to lay my hands on any tabulated statement of the total amount, but there is data within reach which may enable us to form a tolerably correct estimate of it. In "The Drink Problem and its Solution," by ex-Bailie Lewis, it is stated that in the city of Edinburgh no less than one million of pounds was estimated to have been spent upon intoxicating liquor in 1880, while the entire revenue of all the religious denominations amounted to only one hundred and fifty thousand pounds. Now add for charitable and philanthropic purposes fifty thousand pounds, and we find that only one fifth is given to the Lord of what is spent upon drinks which are unnecessary to people in health, and are productive of evils which money cannot measure. What a deplorable contrast! One hundred and thirty-four millions given for that which, almost always, is useless and pernicious; and only twenty-seven millions of offerings to the Lord!! Are we indeed a religious people? Have we crucified the flesh with the lusts and affections thereof? Have we consecrated ourselves to the Lord, and a liberal portion of our means to His service? How much of this gigantic drink-bill is paid by the irreligious, I have no means of knowing? but no one can doubt that a very large portion of it is contributed by the professed people of God. The sum spent by some families must be very large, for the total gives an average to each family in the land of £19 4*s.* 4*d.* per annum. If we deduct the abstaining portion of the population, the average expenditure of those who drink must be considerably above twenty pounds a year for each family. Twenty pounds for alcohol, and four pounds for our churches and Sunday schools, our home and foreign missions, our bible societies, our hospitals, infirmaries, and all our other benevolent institutions! What a horrible contrast? If the expenditure on intoxicating beverages were curtailed only one-fifth and given to the Lord, it would exactly double the income of our religious and benevolent institutions. What comfort and joy that would give to thousands of hard working and poorly paid ministers and missionaries; to many aged and infirm servants of the Lord, to poor widows, and to embarrassed committees who are groaning under financial difficulties. Many new and needful schemes of benevolence could then be put in operation, and the glory of the Lord, in the gospel of his grace would soon fill the whole earth, and then will be fulfilled the prediction of Isaiah, "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, the multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come, they shall bring gold and incense; and they shall show forth the praises of the Lord."

That, my friends, is not the conception of a fervid imagination, but the inspired description of what will be seen and heard when the members of the church of Christ universally shall more clearly and more practically comprehend the fact that they are stewards, and that they will have to account to God for the use of the riches He hath entrusted to their care; and the sooner they realise the blessedness of the privilege of giving to the Lord, the sooner will that glorious time come.

Great is the joy of him who receives what he needs, but greater is the joy of the benefactor who sympathisingly supplies his wants, for we are assured on the highest authority, that "it is more blessed to give than to receive." He who gives grudgingly, or of necessity, does not know the privilege of giving, but when, from a sense of duty and a feeling of gratitude, he sets aside a stated portion of his income for the Master's use; he rejoices with great joy when from that fund he can give to worthy objects. He does not feel that he is impoverishing himself, for he had previously given it away, and now he feels honoured in being the Lord's almoner; and how sweet to see the gladdened countenance and the moistened eye, which, with the

quivering voice are a tribute of "thanks warm bursting from the heart." It is then that he fully realises the fact that it is, indeed, more blessed to give than to receive.

We are highly privileged when God by his gifts enables us to do good, and more especially when we know that our offerings are acceptable to the Lord. Paul assured the Philipians that the things which they sent him by Epaphroditus were "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." And to the Hebrews the same apostle writes, "God is not unrighteous to forget your work, and the love which ye showed toward His name, in that ye ministered to the saints and are still ministering," and he concludes the epistle by exhorting them "to do good and to communicate forget not, for with such sacrifices God is well pleased." Unto Cornelius it was said by an angel of the Lord, "Thy prayers and thine alms are come up for a memorial before God." And is not that a grand memorial, too, of her who brake the costly alabaster box of ointment of spikenard and poured it on the head of our Saviour. "Verily, I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Though we are not justified by works, we, nevertheless, shall receive according to our deeds. "When the Son of Man shall come in his glory, and all the angels with Him, then shall He sit on the throne of his glory; . . . and unto them on His right hand shall the King say, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison and ye came unto Me. . . . Verily, I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

Before that august tribunal the Lord will make a reckoning with every one respecting the talents entrusted to him. The unprofitable servant, who lived only for self and did not do good as he had opportunity, shall with shame, confusion and horror, hear this reproof and condemnation—"Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter: thou oughtest, therefore, to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away, therefore, the talent from him, and give it unto him that hath the ten talents. . . . And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth." To him who received five talents and with them made other five and also to him who received two talents and gained other two, the Lord will say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."

The reasonable but inexorable law of heaven is—"To whomsoever much is given, of him shall much be required." May we, dear brethren, continually act under a deep conviction of the gravity of our responsibility, and with James Montgomery ever say—

"All wise, all-mighty, and all-good!
In Thee I firmly trust;
Thy ways unknown or understood,
Are merciful and just.

. . . . . .

May I remember, that to thee,
What e'er I have I owe;
And back, in gratitude from me
May all thy bounties flow.
Thy gifts are only then enjoyed
When used as talents lent;
Those talents only well employed,
When in Thy service spent.

The Union Meetings.

THE Annual Meetings of the Baptist Union and Home Mission of Scotland were held at Edinburgh, on Tuesday, Wednesday, and Thursday, the 23d, 24th, and 25th of last month.

The Annual Sermon was preached on Tuesday evening in Charlotte Church, by the Rev. F. H. Robarts, of Glasgow, from Acts i. 8.

COUNCIL MEETINGS.

THE Council of the Union met in Dublin Street Church on Wednesday afternoon at half-past two o'clock—the President, Rev. W. Tulloch, in the chair. There was a large attendance of delegates, while a considerable number of friends interested in the proceedings were present. After devotional exercises the business of the session was entered upon. Only one church applied for admission to the Union—that at Hillhead, under the pastoral charge of Rev. F. H. Robarts; while the personal membership of the Union was increased by the addition of Rev. R. C. Sowerby, Dunoon; Rev. D. Young, Glasgow; and Mr. Sievwright, Aberdeen.

The President, on behalf of the Council, extended a cordial welcome to those brethren, and also to the pastors of churches who were present in Council for the first time in virtue of their settlement in Scotland.

A digest of the minutes of the various committees was then read by the secretary, after which the convener of Educational Committee (Rev. A. Grant) read the Report of Education. The Report having been amended in one clause was passed. The anticipated discussion on educational affairs was started by this report, and was continued till near the close of the adjourned meeting on Thursday.

The Educational Committee, with which the nomination of tutors rest, proposed the three brethren who did the work last year, Mr. Macnair, Mr. M'Lellan, and Mr. Urquhart. Before the motion was put to the meeting, Mr. Urquhart proposed, for the purpose of fairly testing the feeling of the Council, "that it should be free to nominate others, and that, in case of its doing so, the vote should be taken by ballot." This proposal was made in view of the objections which had been offered by Dr. Flett and his friends to the vote of last year, and to give them the opportunity of nominating what tutors they preferred and securing the appointment of their own men if the Council saw meet. Eventually the three gentlemen nominated were chosen to the tutorship by acclamation. Three motions were brought successively before the Council. The first was the motion of which Mr. Rose had given notice, but from which he had withdrawn, to the effect that the work of Education under the Union be discontinued and the Rules altered accordingly. This motion was now submitted to the Council by Mr. Brash. A discussion ensued as to the competency of the motion, under its new proposer, and on the ground that the motion, as his motion, had not been given notice of. On this ground the Chairman ruled it incompetent. Mr. Bowser then intimated his intention, by leave of the Council, to submit a motion of instruction to the Educational Committee for the ensuing year. When

the Council resumed on Thursday, he accordingly submitted the following motion :—

"That it be an instruction from this Council to the Educational Committee, to be shortly elected by this meeting to use every means in their power to bring about the reconciliation of the diversities in opinion, judgment, and feeling, which at present exist on the subject of ministerial education, and expresses the hope that by the time the next annual meeting takes place, they may be able to propose a plan having the concurrence of all parties whereby unity of action may be restored in this matter of ministerial education, and the work be carried on solely under the auspices of the Union."

In the course of the discussion which this motion elicited, Mr. Rose submitted a proposal as an amendment on the foregoing, in the following terms :—

"That a small committee be chosen to consider the present condition of education among us, and to suggest some arrangement whereby the question may be put upon a permanent basis." Considerable difficulty was found in fixing the membership of this committee, but ultimately the following names were agreed upon—Messrs. J. Walcot, Jas. Wilson, H. Bowser, H. Rose, R. Herriot, R. Lockhart, A. M'Diarmid, Revs. Dr. Landels and F. H. Robarts. This motion was evidently in favour with the Council, and after several important expressions of opinion, Mr. Bowser intimated that his object had been in great part attained in eliciting these expressions of opinion, and asked leave to withdraw his motion. This, however, the seconder of the motion did not at the time consent to. The discussion was accordingly prolonged until a further adjournment of the Council after the Public Session. When the Council resumed, a proposal was submitted by Mr. Rae to the effect that the Union express its willingnesss to receive those who have withdrawn from its educational work in the hope that the work may henceforth proceed under the Union, and in accordance with the wish of the Council. It was ruled, however, that the motion of Mr. Rose had precedence, and that this motion could not be put except as an amendment to that motion. The motion was accordingly not pressed. There being thus no other motion before the meeting—that of Mr. Bowser having been withdrawn with the consent of the seconder —the motion of Mr. Rose became the unanimous finding of the Council.

In the course of its proceedings the Council passed the following resolution regarding the late Mr. Thomas Coats, on the motion of Mr. Bowser:—"That this meeting of the Baptist Union of Scotland has learned with unfeigned sorrow of the death of their colleague, friend, and brother, the late Mr. Thos. Coats of Paisley, and desire to record their very high appreciation of the simplicity, integrity, and faithfulness of his character, and of the munificence of his liberality during all his life, and the unvaried kindness and modesty with which that liberality was exercised. Faithful to the principles of the denomination to which he belonged ; the Council rejoices in the universal recognition of his wide sympathy with all who love the Saviour, his generous benefactions to his fellow-citizens and his abundant endeavours for the public welfare. That a copy of this resolution be signed by the President, and sent to Mrs. Coats, with the expression of our sympathy with herself and family

in this bereavement." A similar resolution was passed on the motion of Mr. M'Ilvain, with reference to the late Mr. John Williamson, Glasgow; and Mr. James Matthewson, Dunfermline. The following office-bearers were appointed—Vice-President, Rev. R. M'Nair, M.A., Greenock; Treasurer, Mr. Allan M'Diarmid, Glasgow; Secretary, Rev. G. Yuille, Stirling; Lecturers, Rev. J. Urquhart, Glasgow; Rev. J. M'Lellan, Edinburgh; and Rev. R. M'Nair, M.A., Greenock. The auditors for last year were re-appointed. The committee lists were then revised, and certain alterations having been made, the committees were re-appointed.

The Annual Meeting of the Total Astinence Society.

The public temperance meeting was held in the hall of Dublin Street Church, on Wednesday evening at 5.30. The Rev. W. Grant presided. Rev. A. Wylie, M.A., read the report, and concluded by urging brethren in towns and villages to bring the subject of Temperance before their congregations. The treasurer, Mr. J. W. Johnston, showed that the total income of the year, to the 23d ult., amounted to £11 7*s.* 5*d.* Office-bearers for the ensuing year were appointed, including—President, Rev. W. Grant; Secretary, Mr. A. B. Thomson, M.A; Treasurer, Mr. J. W. Johnston.

THE PUBLIC MEETING OF THE HOME MISSION.

The Public Meeting of the Home Mission was held on Wednesday evening in Dublin Street Church—Councillor Walcot presiding. There was a large attendance.

After expressing his pleasure in seeing so many persons present, the Chairman referred to the good work which the Society carried on without noise or outward show. From a deep sense of obligation it endeavoured to make known the truth of Christ, and many through its influence had been led to receive and obey it. He said that the Society had been singularly fortunate in having had noble men for its founders and missionaries, as well as its managers and secretaries. He was sure many present could with him look back 30 or 40 years and remember what a deep interest was awakened in their hearts by a knowledge of its history, and the character of its work. Referring to the age of the Society, he said that, when identified with fidelity, age did not lessen the capacity for work, but increased it. The circle of sympathising friends became wider, and the treasures of experience became a great power, as well as a great responsibility. In one respect, however, the experience of a society in connection with long life, is similar to that of the individual, as both have to endure the sorrows of bereavement and loss. In closing, the Chairman referred with considerable emotion to the losses recently sustained by the Home Mission, and encouraged all its friends to trust and hope in God.

The Rev. R. Macnair, M.A., of Greenock, read the Report. The Treasurer, Mr. C. Anderson, reported that the total income amounted to £2,470 4*s.* 6*d.*, over which sum there had been spent £341 drawn from the Legacy Fund.

The Rev. W. Macintosh, of Anstruther, after a few introductory remarks, said—There are two voices to which the instincts of our

spiritual life will ever listen—the voice of Divine command appealing to our sentiments of loyalty and obedience, and the voice of human need, appealing to our sentiments of brotherliness and kindliness. Such voices demand a practical response. We have a simple definite creed. We believe that God has given His son for Scotland; that He has given Scotland to His Son, and that His word cannot be broken. Such a faith demands a fitting bodily frame. Our Home Mission is a practical response to these voices, it is the necessary outcome of these deep convictions. Such a society—charging itself with the speciality of making disciples—has its perils as well as its gains. There are stern limits within which it undertakes to do its work. It is a society which ought to exist in every church, but which can be contained in none, and which cannot be exhausted by all. No countenance is given by it to spiritual work done by proxy. It regards each church as a centre of missionary life and activity. It recognises that all Christians are bound by common impulse, and common obligation, and common privilege to do what they can for the spread of Christ's gospel; and recognising this our Home Mission exists not so much for the centre, as the circumference—not so much for the church, as the world. It will not be rightly understood, nor rightly used, until our churches realise how much they ought to do for it, and how little, in the shape of work, it can do for them. Another thing needs to be remembered. This society does not attempt everything. Through the preaching of Christ crucified and risen, it aims at seeking, and winning, and saving men; but after they have been found, and won, and saved, all duties have not been discharged. It recognises that men have to be sanctified as well as forgiven; drilled as well as enlisted; rooted and grounded and built up as well as planted; baptised and taught as well as discipled. It does not make much of faith and belief and religion, and little of virtue and conduct and morals. It seeks to make disciples of the highest possible type, not only for their own sakes, but for the sake of the church with which they are to associate. There are two things which our Home Misson does not profess to do. It relieves no individual, and no church of the responsibility of doing missionary work, and it does not undertake the training and development of Christian character. But standing face to face with the fact that Scotland is not Christianised—feeling behind it the compulsion of the Master's command, and within it the gratitude of hearts that have experienced His power—it goes forth, pleading with men to come and share the vision of Christ's face, and receive the pardon and liberty which He bestows. In doing this, it is not only unfolding the spirit and life of the great Model Missionary, but it is holding up before our churches a grand and needed ideal. There is a tendency in every sphere of Christian work to rest satisfied with indirect results, with subordinate fruit, with lower forms of success; with that which our own tact, and wisdom, and power can secure; with that which can be won without "fasting and prayer," without an agonising sense of our own weakness, without falling back on the living power of God's spirit. The very existence of our Home Mission does much to correct this tendency. Holding up before us the symbol of the shepherd returning from the wilderness with the strayed lamb he had found, it reminds us that the first, though not the

final purpose, for which Christ lived and died, for which the Church exists, and for which the gospel is preached, is the rescuing of the perishing, the saving of the lost. In keeping that Christ-like aim before us it is doing much to turn our creed into a conviction, and our faith into a life. There was a time when such work was regarded as a mere question of Christian philanthropy, but now the Church is beginning to learn that the best elements in her own life are involved in it. Neglect of mission work is now felt to be the neglect of a great spiritual profit. It means united energy, true determination, and much self-sacrifice, but it also means fuller life, purer joy, and deeper sympathy with the mind and heart of Christ. Napoleon used to say that "the army that remains in its entrenchments was beaten." The Church or denomination that goes on for ever singing and talking about "Holding the Fort" will never evolve its strength nor secure victory. So long as the spirit of enterprise, which is the spirit of Christianity, is lacking, we may expect to find no end of cravens, and grumblers, and desponding saints in our larger churches, and no self-reliance in our smaller ones. Scotland needs the statesman, the temperance reformer, the educator, the philanthropist, but above all, it is waiting in a listening mood for that one voice that can revive its hope and raise its dead to life. There is not only abundant room, but a crying need for our Home Mission, and if our churches, through it, but respond to those sweet strong words, "Other sheep I have which are not of this fold, them also I must bring," they will find true success in their own intensified love to Christ; in the fact that their effort to bring home the truth to others, renews and quickens the power of that truth upon themselves, and in the fact that men become dearer to them when they seek to do for them that which Christ Himself is doing. In the past our Home Mission has done far more for our denomination than our denomination has done for it. True, the churches it aids are weak, but they are worthy; they are poor, but that is not a fact which saddens the heart of Christ; some of them seem doomed to the smaller blessing of receiving, but they have given us back far more than money. Many of our most capable, devoted, and faithful deacons, Sabbath School teachers, and ministers have hailed from its stations. And we are richer to-day, not poorer, when we remember the simple piety, the patient toil, and the obscure faithfulness of those who laboured long in this work with freshness and vigour, but who have gone to their reward. The memory of such men as Peter Grant of Grantown, and others we might name, still tends to elevate our home piety, and carry us back to Nazareth itself. If we are to enter into the fruitage of their labours, and be consistent with our loud professions, and true to our feelings of patriotism we must do more to possess the land. As we go forth to this work for another year let us remember that we follow not a dead heart, but a Living Head, and, taking up the language of Douglas when opposed by the Moors, we would say of our Living Head, "Pass thou on as thou were wont, we will follow Thee," conquering and to conquer.

The Rev. JOHN KNOX, Lochgilphead, being called upon, spoke as follows:—About the year 1875, under the auspices of this Society, Dugald Sinclair formed a church at Lochgilphead. As might be expected, many are the changes through which it has passed, since those

who formed its communion were gathered together as the first fruits of his labours unto Christ. But amid the changes and unrest which the strides of science, and the progress of three quarters of a century have created, the torch he lighted has been passed from hand to hand, and kept brightly burning until the present day. It is now three years since I commenced my labours there, and whilst conscious of many shortcomings, we have been enabled through God's grace to accomplish some good work for the Master which I will endeavour as briefly as possible to place before you. It naturally divides itself into two parts, Lochgilphead proper, and the several stations connected with us, in most of which we have a few members. At Lochgilphead, during the Sabbath, we have the usual forenoon and evening service, with a Sabbath school in the afternoon under the superintendence of one of the deacons. Besides these, we have a prayer meeting every Sabbath morning at 8 o'clock, and an open air service in the square in the evening at six. I have a Bible Class on Monday night, which is very well attended, and there is the usual weekly prayer meeting on the Wednesday evening. Shortly after beginning my work, I saw the propriety of having a weekly prayer meeting at Ardrishaig, which is about a mile and a half distant. There was only a Gaelic prayer meeting, but we were not long in the field until there were no fewer than four, with one or two kitchen meetings. Our difficulty at first was to get a place to meet in, but having heard of an empty house, we rented it, and fitted it with seats. The attendance was small at first, but it gradually increased, until on many an occasion we have had as many as sixty present. And the second half-year, those attending paid the rent, &c., and returned the balance as their share of the first half-year's rent (all but a few shillings) which the church had paid. This meeting has been a blessing to many, and some who began to attend it now come on to Lochgilphead on the Sabbath evening, and two at least have joined the fellowship of the church. I might also mention that last Christmas they gave me a present of a purse and £7. But at Ardrishaig, as everywhere else, there are great numbers who never attend church or chapel, "the lapsed masses," as we hear them sometimes called. In order to reach them, I gathered a few good singers together, most of whom attended our Friday evening meeting, and with the Free Church precentor as our leader of praise, I commenced open air services on a large green at the head of the pier every Sabbath afternoon at four o'clock. Well, it was not altogether smooth sailing with us ; we were going into other people's parish, and we know what that means. Our precentor (an earnest Christian), wrote out several announcements to put them through the village, and one found its way into the shop of the session clerk of the Established Church. The minister would not allow it to pass. He asked his elder to take it down. He refused, and after some strong words he said, "Does Mr. Knox think we are a lot of heathens down here?" These meetings were very largely attended, it being estimated that at times we would have upwards of 400 people present, the majority of whom belonged to the class of the heathen at home, who had not accepted God's message of love revealed to man through our Lord Jesus Christ. This message we endeavoured to proclaim, and as a consequence, our services were greatly blessed. A more interesting

scene it is difficult to conceive. Mothers with their children, the young, the old, and those of middle life, some well dressed, but very many of them fishermen in their ordinary garb, seated together in groups upon the grass, or whatever was made to do service on such occasions, surrounded by boats and nets and drying frames, all listening attentively to the simple story of the cross, or to the words and deeds of Him who called His disciples from the shores of Galilee to make them "fishers of them." Another part of our work is the several stations varying from three to sixteen miles distant from Lochgilphead, which I endeavour to visit as often as I can. But I shall confine myself to one at which a good work has been going on during the past few months. Furnace, where a few of our members reside, is for the most part inhabited by quarrymen and their families. I try to spend a Lord's day at this station as often as I can. About the end of July I had arranged to spend a Sabbath there, and wrote to our leading member to make arrangements for the meetings. I preached in the school-house on the forenoon, in the Parish Church in the afternoon, and at four o'clock we met for the breaking of bread. In the evening I preached in the village green at six, and then in the Drill Hall at half-past seven, at the close of which we had an after meeting for the anxious. A few waited, and three professed faith in Christ as their Saviour. I saw that a deep interest in spiritual things had been awakened, so I asked some of the leading volunteers if we could have the use of the hall on the Monday night. They said they would postpone the drill in order to give us the use of the hall. During the Monday I visited those who had been brought to a knowledge of the truth the previous evening, and spent some time with them in conversation and prayer. On the Monday evening I preached again on the green to a very large audience, and then again in the hall, at the close of which we had a meeting for inquirers. A few waited, and three again professed to have found peace, along with a number of children. The volunteers, most of whom were attending, kindly postponed their drill a second time in order to give us the use of their hall on the Tuesday evening. During the Tuesday I again visited those who had made profession, and had the same series of meetings in the evening. And at the close of our after meeting other two professed to have found peace by believing. I left on the Wednesday morning for Lochgilphead with the entreaty to return as soon as I could. I immediately wrote to a brother whose praise is in all, well, the West Highland Churches, to see if he would come to Lochgilphead and allow me to go to Furnace on the Sabbath week. This he very kindly offered to do, even at great inconvenience. We had the same number of meetings on the Sabbath, Monday, and Tuesday evenings, first in the open air and then in the hall, with an after meeting at the close. During this visit two were brought to the Saviour, one of whom, as he himself expressed it, "had been the wildest man in Furnace." This man's terror and anxiety was the nearest approach to the state of the Philippian Jailor that I have ever seen, and now I am glad to say that he is as active in the service of Christ as he once was among the ranks of the evil one. This journey I extended, and went on to Inverary where arrangements had been made for my preaching on the Wednesday evening in the United Presbyterian Church. I might explain here

that one of the parties brought to a knowledge of the truth at Furnace belonged to Inverary, and was an elder in one of the churches there. He had been at Furnace doing some work, and was led to come to our meetings. He had returned to Inverary some time between my visits, and was partly the means of our having a very good meeting. It was proposed that if I could wait, we should have another on the Thursday night, which I agreed to do. As a result of my visit there, three were brought to the Saviour. I returned to Lochgilphead on the Friday morning to be in time for the meeting at Ardrishaig in the evening. Now, whilst we believe that like Paul we are not "sent to baptise, but to preach the gospel," that as missionaries our first business is to make disciples, we cannot overlook the second part of the Divine commission "to baptise them in the name of the Father and of the Son, &c." Since my settlement in 1880, twenty-two have been added to the fellowship of the church by baptism, ten of whom I had the pleasure of baptising this year. That may seem a good increase for a country district, but as a church we cannot benefit much from it, because a number of our younger members must leave us to find employment in our large centres of industry. But these are not lost to the denomination. They come forth to swell the ranks of our city churches. Take from their membership the names of those who have been brought to the Saviour and joined our denomination through our country churches, and you remove many of their best supporters, and perhaps their brightest lights as well. The words of the Master seem to hold as true of churches as they often do of individuals, "to him that hath shall be given, and he shall have abundance, and from him that hath not shall be taken away, even that which he hath." But our loss is your gain. Some of our young men whom I baptised have gone to America, but even they do not forget us or the claims of this society. About a month ago I received a letter from a young man, a stone dresser, who had gone hither, thanking me for having been the means of his conversion, and the next mail brought me a post-office order for £3 1*s.* 7*d.* as a thank-offering to the funds of the Baptist Home Mission Society; thereby testifying his gratitude for the spiritual benefits he had received. In humble dependence on that wisdom which comes down from heaven, we seek to do the work the Lord has laid to our hands. And believing in the great realities of the everlasting gospel, we endeavour to proclaim them with all the earnestness that our natures can command. We have not, it is true, to contend with the doubts and difficulties of our more intelligent neighbours in the south, that form of scepticism so prevalent in the higher walks of life which robs the soul of its brightest hope, and supplies in its stead *nil*, but the darkening shadow of uncertainty; yet, we have many other difficulties to contend with and deeply rooted prejudices to overcome. These have to a great extent been broken down by the holy life and self-sacrificing effort of that noble band whose memory is still cherished, and whose names are still revered in many a highland home. Yet we have those peculiar to our own time; but they do not frighten us or move us from the field. For with the deepest conviction that no earnest effort put forth in the name of Christ, can fail to "accomplish that which He pleaseth, and prosper in the thing whereto He sent it," we sow beside all waters, trusting that the bread cast

upon them may be seen after many days. And if in our efforts to do this, we may chance to meet with any inconvenience as we journey from station to station through the inclemency of the weather, or from any other cause, it is made very light indeed, by the kindly forethought and unbounded hospitality of a people whose "hearts the Lord has touched." There is work to be done, there are souls to be saved, and fruits to be gathered unto life eternal. And as we look upon the fields white already unto harvest, we feel our weakness and are ready to exclaim with the apostle, "who is sufficient for these things." We are not in a heathen land, but still we are surrounded by a people whose hearts are craving for something which nature cannot satisfy, and to whom are presented the straw and stubble of a lifeless theology instead of Christ the living bread. But brethren we do not despair. We have the assurance that the God of the past is the God of the present, and as willing as He is able to make His strength perfect in our weakness, as He was in the case of the disciples of old. With a firm faith, therefore, in the gospel as the power and wisdom of God, the only means destined to raise a fallen world, we proclaim its message committing the results through prayer and faith unto Him who gives the increase. And going forth, determined to know nothing among men save Jesus Christ and Him crucified—the burden of the message delivered by our Sinclair's, our Grant's, and our M'Intosh's of the past, with this as the Alpha and Omega of our preaching—this society shall doubtless become in the future as it has been in the past, a power for good among the people of the hills and dales of our native land.

Speeches were also delivered by Revs. D. BRUCE, Forres; and W. DONALD, Cumnock.

THE PUBLIC SESSION OF THE UNION.

The Public Session of the Union was held on Thursday at 1 p.m. in Dublin Street Church.

The CHAIRMAN, the Rev. W. Tulloch, introduced his successor, Mr. R. Herriot, of Kirkcaldy, who delivered his inaugural address, which we have printed elsewhere.

The Rev. R. M'NAIR, M.A., at the conclusion of the address, moved a vote of thanks to the retiring president, who, he said, was one of those who had taken a part in the formation of the Union, and who had since laboured faithfully in its service. The motion being seconded by the Rev. W. SMOLDEN, Lochee, was unanimously adopted.

The Rev. J. M'LELLAN moved a vote of thanks to the new president for his address, and this was seconded by the Rev. J. W. Campbell, Arbroath, and unanimously accorded.

The TREASURER (Mr. M'Diarmid) submitted his annual report. This showed that the income of the general fund had been £410, and that the expenditure had been £151 less. The beneficiary fund income was £371, and the expenditure was £285 less; while the income of the educational fund had been £414, and the expenditure £424, showing a balance against the fund of £10.

The SECRETARY'S report was held as read. It stated that there were now 86 churches in the Union, and that the total membership of these had increased from 8817 last year to 9150 in 1883. The number of

baptism sreported was 635, giving an average of 7·4 per church, as against 9 last year. While only twelve churches were in the position of showing no additions by baptism last year, there were this year fifteen. Nineteen churches showed a decrease in membership, as against twenty-three last year. There were 72 Sabbath schools, with an attendance of 7304 scholars, which was considerably under the number reported last year. The teaching staff was also reduced, and 51 Bible classes showed an attendance of 1785, a further decrease. There were in connection with the churches 145 preaching stations. The total amount of debt upon the churches was £9350, the amount paid during the year being £3647. The present state of things, the report concluded, was, it might be hoped, but "the backward ripple of the advancing tide."

Mr. R. LOCKHART moved the adoption of the report, and this being seconded by the Rev. R. THOMSON, Irvine, was unanimously adopted.

The education report was also held as read. It stated that the year began with thirteen students, all of whom go to the university next month. Three university bursaries had been secured during the year, the aggregate value of these being £69 or £70 a year, and each being tenable for four years. Last year had been begun with a debt of £59, but funds had since come into the treasury almost sufficient to wipe off the debt and to pay small honorariums to the tutors. The report was adopted on the motion of the Rev. J. Crouch, seconded by the Rev. J. Duncan.

Mr. HUGH ROSE, Edinburgh, reported regarding the Ministers' Provident Fund that there had been a gross income during the year of £210, and an expenditure of £123. They had increased the capital by £87, making a total of £3881. They would require, however, other £1200 added to the capital before the fund could be considered sufficient. The report was adopted on the motion of Mr. Bowser, Glasgow, seconded by Mr. M'Ilvain, Greenock.

Mr. WILSON reported that the balance on account of the Building Fund was now £1055, and the total capital £3996. On the motion of Councillor Walcot, the report was adopted.

THE PUBLIC DINNER.

A large company dined in the course of the afternoon in the Cockburn Hotel, when Mr. Robert Lockhart presided.

The CHAIRMAN, after dinner, intimated that the business of the Council had not been finished. There was still another item to be disposed of, which might be taken up now. He called on Mr. Crichton, Aberdeen.

Mr. CRICHTON moved the following resolution:—"That this body records its unabated interest in the movement affecting the separation of Church and State, and that it considers that the question of Disestablishment and Disendowment should be raised in the House of Commons as early as practicable." He was sure that at such a meeting as that he need not go into the details of the question to which his resolution referred. They were all familiar with its merits. At the same time there was perhaps a great tendency to think that the question was sufficiently agitated by more influential organisations, and more especially by those organisations which made it their business to keep the matter

prominently before the public, and that therefore the help that such a Union as that could give was of little or no moment. The resolution, therefore, might be useful in cheering them on in a very stubborn fight. They all felt that this was a question not only affecting the Baptist Church, but all free Christian Churches, because it was the cause of God. The terms of the resolution were not intended to imply any antagonism to the members of the Established Churches, nor was it meant to call in question their good faith. Sometimes the motives of the Baptists were misunderstood, but, for all that, he believed they were the truest friends of the Church who pressed on Disestablishment. Great stores of wealth would be unlocked, and a great wealth of Christian activity would be brought to bear on the country when the Churches were cast on their own resources. He would further move that the President of the Union and Councillor Walcot be appointed to represent the Council at the annual meeting of the Liberation Society.

Mr. HUGH ROSE, who was called on to second the resolution, remarked that he found himself in a somewhat embarrassing situation, as he was placed beside two young ladies who belonged to the Established Church. His young friends, however, would give him credit for honesty when he said it would do their Church good if it was placed on the same footing as other denominatians. He did not think that much required to be said on the resolution, as he was sure they were all of one mind, with the little exception he had mentioned. During fifty years he had held Voluntary principles, and had wrought for them; but he firmly believed that, while it was their duty to do what they could, the disruption of the great State Churches of their land would come from within, as the history of the Free Church and other institutions had taught them that all great questions of that sort had been settled. But, notwithstanding this, it was their duty to go on in the line suggested in the motion, and he greatly approved of it, and heartily seconded its adoption.

The resolution was then carried unanimously.

Short addresses were afterwards delivered by M. Braque, of the Grand Ligne Mission, Canada; Revs. J. M. Murphy, of the Irish Mission; F. H. Robarts, Glasgow; W. J. Mathams, Falkirk; A. Bisset, late Free Church Minister, Fraserburgh; and Mr. Maitland.

A vote of thanks to the Chairman and the friends in Edinburgh for their hospitality, concluded the proceeeings.

THE PUBLIC MEETING OF THE UNION.

THE Public Meeting of the Union was held in the evening in Marshall Street Church, the President in the chair.

The CHAIRMAN said he appeared before them in a more comfortable state of mind than he had anticipated. They were aware there had been some little differences in their denomination, they need not attempt to hide that. It was, however, no disgrace to them, because, if they looked at other denominations, it would be found that these had their little differences too. But he trusted there had been a spirit of conciliation manifested that day, and measures adopted which would unite them all again.

The first speaker was the Rev. C. CHAMBERS, of Perth, who in the

introduction of his speech, said—During a short trip in the north, I visited with a friend the Loch of Aviemore, station Loch in Eilan. In the midst of the Loch is an old ruin, and at one corner of the ruin is an ospray eagle's nest. It was the time when the old birds were teaching the young ones to fly. I had the satisfaction of watching the whole process, so vividly described by Moses, "as an eagle stirreth up her nest, &c." I saw the parent bird literally push the young one from the side of the nest. She stirred up the nest with apparent displeasure to make it uncomfortable for the remaining young birds, and when she had succeeded in bringing or driving the other young one to the side of the nest, she set the example by spreading her broad wings and flying up the sides of Cairngorm, was soon lost to view. In their Union they certainly had had the stirring up, the nest had been made very uncomfortable; and the cause of much of their stirring was, "how to teach the young birds to fly." He hoped that all this would be for the good of the students and the young members of the churches. Mr. Chambers proceeded to speak of our need of more of the fulness of the Spirit of God. Conferences of Christians of all sections meeting in the spirit of Christ do enjoy His presence and blessing. The very smallness of our members may only make more apparent our nakedness and poverty, unless we are rich in faith and full of the spirit. As ministers too, we need to be full of spiritual power and consecrated to the service of the Master, or we may become with all our talents and training, or the lack of them, but sounding brass and tinkling cymbol; and our deacons and teachers require the same spirit. It is not the men who are always lauding culture, and learning, and human ability, but the men who are full of the spirit of God who do the work of the Lord acceptably. Is not this then our great and pressing need? More of the fulness of the spirit of God. And may not this need be supplied? Surely it may. As freely as the air we breathe is the spirit of God bestowed. May the Master come nearer to us and breathe upon us afresh, and say in the imperative mood, "Receive ye the holy ghost." But I should like to indicate what will probably take place in us and our churches, and therefore in our Union, if we receive a larger measure of the Spirit of God. First, we shall be convinced of sin. If this is the first work of the Spirit upon the world, then in proportion as the churches become worldly or carnal, we may expect Him so to work in them. Perhaps there has been too much censoriousness, or the indulgence of a too critical spirit, or denying others the liberty we claim for ourselves, or judging and condemning one another and despising each other. Some are too particular about little points of order, and have too little regard for the weighty matters of faith, prayer, and spiritual power. And we shall be convinced of righteousness by the same Spirit. The perfect full-orbed righteousness of Jesus Christ our Lord and our God. He is God's gift to us, and God's example for us, and in Him all our deficiencies may be removed, and our needs supplied. He is made unto us of God, wisdom and righteousness. From His fulness we may all receive "grace for grace." Then we shall be convinced that the prince of this world is judged, yea, is cast out. Hence we shall renounce him with all the works of darkness, and give our loyal and loving obedience to Him who has brought in an everlasting righteousness, and

washes us from our sins in His own blood. Then will all the fruits of the Spirit in love, joy, and peace abound in us, and we shall provoke one another to love and good works. Our churches are constituted on the basis of a profession to converted membership. This is a good and scriptural basis of church fellowship, but it is not all, it is not everything. It is a basis only. There is an edification or building up of the church by mutual prayer and co-operation. If having a converted membership, we rise to a spiritual membership; then shall we become a power for good in this land. Oh for that resurrection power which should be the normal condition of Christ's people, the power that worketh in us now, but is hindered and straightened by our nervousness of heart and faith. The church for the present time is the church that has most of this real, forcible, life-giving, Divine, spiritual power of working in it. This is the hand of the Lord that doeth wonders. It is not so much theories and methods as real living energy that will do the work of the Lord. In Ezekiel's vision of the dry bones, they were first put in order, but that was not enough to constitute them an army. Prophesy to the wind and say: Come, oh breath, and breathe upon these slain that they may live. It was the breath of God that made them stand upon their feet and live and become an exceeding great army. May we take up this prophesy and prophesy to the wind, and may He fulfil the vision and so energise and invigorate all the churches of the Union of Scotland that all may see and know that we are baptised with the holy Ghost. To make our Union and churches what we desire they may become we must (1) foster the spirit of brotherly love, (2) promote the spirit of prayerfulness, (3) exhibit the power of the higher life, and (4) consider the little children amongst us and the weak ones of the fold. On each of these points the speaker dwelt very fully. In concluding, he again urged the importance of seeking for an out-pouring of the Spirit of God. If our 86 churches are filled with the Spirit and our 9150 members, then shall we walk in the fear of the Lord and the comfort of the holy ghost and be multiplied.

"Oh, 'tis sweet amid this world of cares,
To traverse earth's dull scenes with those we love,
Whom mutual joy and pious hope endears
In this brief pilgrimage to homes above;
To them confide our cares and griefs and fears,
And when from hence the shafts of death,
Remove them far away, 'tis doubly blest to know
A crown above succeeds the cross below.
But oh, far sweeter, in the realms of light,
In Him we worship to possess a guide,
A friend who never leaves us in the gloom of night,
And when all others fail, will still abide;
Who, when creations wonders fade from sight
Will still defend, who scorn'd and oft denied,
Protects and shields His helpless flocks with care,
And hear, from heaven the contrite sinner's prayer."

The Rev. Dr. LANDELS, who was cordially received, then addressed the meeting on "The importance of being united in working for our common Lord." As objection was taken to some of his remarks, Dr. Landels has expressed the wish that his speech be left unreported.

Intelligence.

BAPTIST HOME MISSION OF SCOTLAND.—We have been requested to state that communications connected with the Home Mission should be addressed to Mr. George Elmslie (the secretary), 12 Hartington Place, Viewforth, Edinburgh.

BROUGHTY FERRY.—The Rev. Arthur W. Oakley, of Rawdon College has accepted an invitation to the pastorate.

FALKIRK.—On Sunday, October 21, a series of services was held in the Town Hall, in connection with the settlement of the Rev. Walter J. Mathams as pastor of the church which meets in the Masonic Hall. Services were conducted by the Rev. Dr. Angus, of Regent's Park College. On Monday evening, a soiree was held in the Town Hall. The chair was occupied by Mr. James Wilson, of Bantaskin, and among the gentlemen on the platform were—Provost Cockburn, the Rev. Messrs. Begg, Wade, Mair, Paterson, Anderson, King, Miller, and Mathams, of Falkirk; Scott, of Camelon; Revs. Dr. Angus, of London; Dr. Flett, of Paisley; Alex. Wylie, Owen D. Campbell, J. Haig, and Wm. Grant, of Edinburgh; Jervis Coats, of Govan; G. Yuille, of Stirling; G. A. Wilson, of Helensburgh; and W. Sidey, of Cupar; Mr. Bowser, of Glasgow; and Councillor Walcot, Edinburgh.

GLASGOW.—BRIDGETON CHURCH.—As intimated last month opening services in connection with this new place of worship took place on Sabbath, the 7th October. Rev. W. Tulloch, Dundee, President of the Baptist Union of Scotland, preached to large congregations forenoon and afternoon. Rev. A. M. Crawford, of Brownfied Established Church, preached in the evening, the church being filled. On Monday evening, the 8th, a public soiree was held in the church, which was crowded. After tea, Mr. Munro, the pastor, who occupied the chair made a short statement regarding the place in which they were now met, rejoicing in the hearty way the church had taken up the whole question; only six weeks intervening from date of agreement to date of payment. He also took occasion to thank the many kind friends that the Lord had raised up to help us in this undertaking, specially naming Mr. Howard Bowser, and Mr. Robert Stuart, who had done all the legal business of transfer, &c. The chapel would altogether cost £1,000, which had all been paid except £375, £300 of which was the loan from the Baptist Union of Scotland Loan and Building Fund. Addresses of congratulation were afterwards delivered by Revs. P. J. Rollo, Robert Campbell (U.P.), Dr. Wallace (U.P.), Dr. Fergusson (E.U.), F. H. Robarts (Hillhead), G. Yuille (Stirling); and Messrs. Howard Bowser, William Quarrier, James Miller, and J. C. Graham. The church choir, under Mr. John Hislop sung several pieces of music with much taste. Altogether an exceedingly pleasant and profitable meeting was brought to a close by Dr. Ferguson pronouncing the benediction. On Sabbath, October 14, additional special services were conducted by Rev. D. P. M'Pherson, B.D., Rev. F. H. Robarts. Rev. A. Grant in the evening commenced a series of special evangelistic meetings which are already bearing fruit in many souls being saved, and these meetings are to be continued for some weeks.

GLASGOW.—HILLHEAD CHURCH.—Ground has just been broken in Elliot Street, Byars Road, for the new church about to be erected for this congregation, under the ministry of the Rev. F. H. Robarts. The design is early Italian, both church and hall having frontage to Elliot Street, with entrances from Cranworth Street.

GLASGOW.—JOHN KNOX STREET.—On the occasion of the marriage of the pastor (Rev. P. J. Rollo), the members of the church presented him with a very handsome piano and a superior hall clock. The proposal to give Mr. Rollo such an expression of the good wishes of the congregation, was responded to in such a hearty manner as to prove that he is very highly esteemed for his works' sake. This notice, unfortunately, was mislaid last month.

LOCHEE.—In 1865 a few devoted Christian people wishing to see some evangelistic work carried on here invited Rev. F. W. Medhurst, then of Glasgow, to visit Lochee. He came, and after seeing the work was of God, sought and obtained aid from the pastors' college. The result of all was a church was formed, and met for some time in the Weavers' Hall. In December 1866, a neat and substantial stone structure was opened for worship. On the following

day Rev. J. O. Wills was ordained to the pastorate. The church flourished under his care, until after nearly four years he removed to Dundee. In October 1870, Rev. T. D. Cameron became pastor, and continued for some eleven years when he resigned from ill health. The present pastor, Rev. Wm. Smolden, commenced his ministry in January 1882. Since then the church has increased both in members and adherents, so that the present building needs enlarging. This the church has engaged to do. The cost of the addition together with ante room accommodation will be some £600.

JOHNSTONE.—*Ordination Services.*—On Sabbath and Monday 8th and 9th ult., services were held in connection with the ordination of Mr. Donald Young, who had finished his course of study in Glasgow at the close of the last theological session. Rev. Jervis Coats, M.A., Govan, preached and presided at the forenoon service. Mr. Young preached in the afternoon, and Mr. Coats again in the evening. The meetings were all good. On the Monday evening a soiree was held in the Public Hall, at which Mr. A. S. Smith, who originated the church presided. He was supported on the platform by the Revs. Dr. Flett, of Paisley; John Jeffray, Free Church, Johnstone; Donald Young, Dr. Joseph Coats, Glasgow; Messrs. R. Brash, Govan; R. Bennie, and W. Stevenson, Glasgow. The chairman in his opening address, stated that thirteen years ago the meetings were begun which have proved to be the nucleus of the present body. About three years later, namely, in 1874, the small body was formed into a church with himself as their pastor. They had to fight against difficulties, but they had perseverance and faith in God, and they fought on. A strong enterprising spirit was needed to bring to a successful issue all undertakings, great or small. No less is enterprise needed in the establishment of a church, and such a spirit has actuated the friends in taking the steps which have brought about this meeting. He welcomed Mr. Young to their midst, and hoped they would be mutually benefited. Mr. Young thanked Mr. Smith for his words of welcome, and expressed himself as being desirous and willing to identify himself with all things having for their object the moral, intellectual, and spiritual advancement of the community. Addresses were also given by the Rev. Dr. Flett, the Rev. Mr. Jeffray, and the other gentlemen on the platform. During the evening some good anthems were finely rendered by the choir of the Storie Street Baptist Church, Paisley. The usual votes of thanks were given, and the proceedings were brought to a close by the pronouncing of the benediction.—The success of this movement, we think it right to say, is largely due to Mr. Smith, who by his long and unwearied labours, and above all by his character and his life, has done much to recommend the principles of our denomination in the town. Through him, while the church is yet small in numbers, it is strong in character and in influence for good; and now that it has obtained what he so long desired—a settled minister who will devote all his time to the work of the gospel, it is to be hoped it will grow and prosper. We shall watch its progress with deep interest, believing that it has a fine future before it.

SELKIRK.—The members and friends of the church had a social meeting in the Town Hall on October 10, which proved both profitable and enjoyable. The various organisations of the church, such as the Sabbath Morning Fellowship Association, Sabbath school, tract distribution, cottage meetings, and open-air work, were introduced and discussed. Mr. R. Litttle, after reading the usual financial report, presented the pastor (Mr. James Brown) with a purse of sovereigns in token of the members' appreciation of his valuable and arduous labours amongst them. Mr. Brown acknowledged the gift, and a choir, under the leadership of Mr. Alexander Scott, sang several pieces.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. OWEN D. CAMPBELL, M.A., 4 Comely Bank, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

Last Words.

WE have to intimate that, with the present number of the MAGAZINE, our duties as Editor will terminate. This announcement we make with regret, but the conviction that other work has more pressing claims upon us, at least for the present, and other reasons, in which our readers would feel no interest, and into which, therefore, we need not enter, have left us no alternative, but to resign the position which we have held for three years.

Before we part, there are a few brief remarks which we wish to make. And first of all, we must say that we review our experience in connection with the MAGAZINE with a sense of gratitude. When we undertook the editorship, it was with many misgivings and many anxieties. We were afraid that the divided state of our denomination consequent upon the questions then beginning to be discussed, might seriously affect our circulation. We were not indifferent also, to the peculiar difficulty of conducting a denominational journal at such a time. Happily our fears arising from both of these sources have been shown to be, to a large extent, needless. The circulation has been not only maintained but steadily increased, and numerous assurances have reached us which have cheered us with the belief that the MAGAZINE was appreciated. If, for the former result, we are indebted to the kindness of the friends who have had charge of the MAGAZINES in the churches, we are sure that the latter is chiefly attributable to the ability of the friends who have contributed articles to our pages. Those who have thus helped us, we most earnestly and sincerely thank.

And here we take the opportunity of frankly stating the position of the MAGAZINE. Our circulation is not perhaps what it might be (of what denominational organ could this be said?), but we assure our readers that the opinion which some persons appear to have, that we are not zealously and generally supported is based on their ignorance. Twelve months ago, desiring to extend the usefulness of the MAGAZINE, we resolved to increase its size by one half. The additional quantity of letter-press thus given was such that without a far larger circulation it was impossible for the returns to be remunerating at the price for which it was sold. We, therefore, close the year with a deficiency; but it is surely unfair to attribute this to the apathy of the denomination. Had the size remained unaltered at the commencement of this year it would have covered its own expenses, and if our friends will continue their efforts to enlarge the number of subscribers, we are confident that soon, in a commercial aspect, success will be attained. Two or three hundred additional copies per month, and this much-desired result would be realised. Still, those versed in the history of similar periodicals would not regard our present condition as

unfavourable; and we beg leave to say that there is no need for any one to utter lamentations over us. Our MAGAZINE is making its way. It is already identified with the denomination. The time is past for depreciating and striving to extinguish it. The only wise course open to our critics is for them to attempt to improve it. In any endeavours to make it a worthier representative of the Baptists in Scotland, and a more efficient advocate of their principles, they may rely on the most hearty co-operation.

It only remains for us to solicit a continuance of the kindness and assistance so freely accorded to us to our successor. Our readers will be glad to learn that the Rev. G. Yuille, of Stirling (the Secretary of the Baptist Union of Scotland), has consented to undertake the future editorship of the MAGAZINE. Under his wise and able management we are sure that it will, with increased efficiency, promote the best interests of the denomination; and we hope that he may be encouraged in the beginning of his work by a greatly enlarged circulation.

Since writing the above we have learned that the MAGAZINE is to be still further enlarged next year by four pages. As this improvement will involve additional expenditure we would again urge our readers to make zealous efforts to secure new subscribers.

May we also commend to the churches the claims of our advertising columns? As the MAGAZINE is now taken in almost every Baptist home in Scotland, it cannot but be a valuable medium for the announcement of the times of Divine Service in the several churches, of bazaars, new chapels, and other matters in which the denomination is interested.

We now wish our successor GOD-SPEED; our readers ADIEU.

The Salvation of Children.

By Rev. J. M'Lellan.

FROM the days of Augustine down to a comparatively recent period, the awful dogma was generally held, that infants dying unbaptised were doomed to everlasting sufferings in hell-fire, and that for Adam's transgression. Now-a-days, thank God, that doctrine is repudiated with horror and disgust, by all evangelical communions. True, infant baptism, which sprang from an unscriptural doctrine of "original sin," coupled with sacramentarian superstition, is still practised by all churches except our own; but its old doctrinal basis is forever gone, and we may hope that in due time men will come to see that it is as destitute of scriptural warrant as is the dogma in which it originated.

But if infants are not born into this world under sentence of damnation, what is their relation to the salvation which is in Christ Jesus? Undeniably they come into existence in possession of a fallen nature. How comes it about, then, that creatures so circumstanced are permitted, under the rule of a holy and loving God, to be propagated? Here, again, there is a very gratifying change to be noted. Modern expositors in increasing numbers recognise the universality of the provision for human salvation which is disclosed in the gospel: and this in perfect harmony with the truth that "Christ loved the church and gave Himself

for it." It is seen that our fallen race is propagated under a dispensation of mercy. On the ground of the great atoning sacrifice offered up on Calvary's cross, "God is in Christ reconciling the world to Himself." The second Adam has borne the curse due to the sin of the first Adam, and therefore that curse does not fall upon any human being who does not voluntarily identify himself with him who wickedly sinned in Eden. Moreover, it is seen that Scripture teaches that God, by the strivings of His Holy Spirit, and by the varied dispensations of His goodness and grace, is everywhere leading men to repentance—thus evincing that He "will have all men to be saved."

The question now arises, 'When may we expect human hearts thus dealt with to be surrendered to the all-merciful Redeemer? There seems to be a pretty general opinion abroad, that it is only in aged sinners and in young men and young women that we are to look for evidences of a work of grace. Conversion, it is argued, involves certain stages of experience, such as, an "awakening" more or less alarming in its nature; an intelligent apprehension of the doctrines of the Trinity, the incarnation, the atonement, the claims of the moral law, the work of the Spirit, justification by faith, and so forth; and, finally, a conscious turning-point, hinging upon the reading of a text, the hearing of a particular sermon, or, it may be, the reading of a tract. Now, little boys and girls at their mother's knee cannot be expected to be able to stand an examination by a "deputation" upon these profound matters; therefore—What?—therefore little children should be told that it is assumed as a matter of course, that they will be rejecters of the love of God in Christ, till they are old enough to master the elements of dogmatic theology! What would be thought of the Christian mother, or the Sunday-school teacher who would venture to whisper *that* in the ear of a child?

The truth is that the theory which many hold as to the way in which God's great salvation is bestowed upon men is clearly untenable. They dare not teach it to children. The theory is faulty for the obvious reason that it does not distinguish between things that differ. It is one thing to trust and love a personal Redeemer, while it is another thing to understand dogmatic theology. It is also one thing to be the subject of regenerating grace, and another thing to be conscious of having undergone the great change at a given time and in a given manner. The beginnings of the Divine life in the human soul are, according to Scripture, wrapt in mystery. "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how." (Mark iv. 26-27.) "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit." (John iii. 8.) In view of such statements as these does it not seem preposterous to insist upon dramatical conversions? Of such a demand Dr. Wm. Anderson says:—"First, it is contradictory to facts. The great majority of saints, and many of the most eminent, have been, or are, unable to assign the date of their conversion with any degree of particularity. Opponents will say that this is taking the matter for granted, and that they question the regeneration of all such. Exactly: for the sake of a nostrum they will reduce the kingdom of Christ to a

handful, some of which handful are not for a moment to be compared in respect of excellence, with thousands of those who are thus summarily excommunicated. Secondly, it is unscriptural. The Bible makes large acknowledgment of infant piety. Well, who may deny or doubt that as soon as reason dawned, the Spirit of God blessed the instructions of parents and nurses and teachers, and so influenced the heart from the beginning, that it is impossible for thousands, when advanced to adult age, to remember a time when they were not seriously impressed, so as afterwards to be changed into persons of devout mind? They may remember seasons of quickening, when their graces received extraordinary communications of additional strength; but it is morally impossible that they can remember a time when they began to reverence God and love His Son. I feel confident when I affirm that this is the case with the majority of the best part of the Church of Christ in every land, except where missionaries have been making conquests for the first time among the heathen, and where there can be no fruit of early parental training."*

Clearly, then, the all-important questions should be—What is the present attitude of the soul towards the Christ of God? Is Jesus trusted and loved? Is there a cordial desire to please and honour Him? An affirmative answer to these questions entitles even a child to the Christian status. We know what the heart of the Saviour towards the little one is. Is there anything more beautiful in His all-beautiful career than the well-known, but not sufficiently pondered, incident of The Blessing of the Children? "He took them in His arms and blessed them, laying His hands upon them." He is "the same yesterday and to-day, yea, and for ever." Beyond all contradiction, the blessing of Christ may still be enjoyed by little children. Why, then, should not Christian parents and teachers expect to see manifestations of the divine life in the very young? It will, I believe, be a glorious day when faith in child-piety shall take possession of the Christian Church. There is no more hopeful branch of Christian work than that which aims at the salvation of the young. Christ will receive them if only we, like "the mothers of Salem," are willing to be the means of guiding their infant steps into His great, loving presence.

"Blessings on them! they in me
Move a kindly sympathy,
With their wishes, hopes, and fears,
With their laughter and their tears,
With their wonder so intense,
And their small experience.
Little children, not alone
On the wide earth are ye known,
'Mid its labours and its cares,
'Mid its sufferings and its snares;
Free from sorrow, free from strife,
In the world of love and life,
Where no sinful thing hath trod—
In the presence of your God,
Spotless, blameless, glorified—
Little children, ye abide."

* "Regeneration," by Dr. Wm. Anderson, pp. 276-6.

Life has no Infallible Teacher.

MEN crave a general rule for their guidance at all times and under all circumstances; whereas life is a constant call upon us to consider how far one general rule, in the particular case before us, is modified by another, or where one rule should be applied, and where another. To separate humility from idolatry, conscience from presumption, is often an arduous task. To different persons there is a different besetting danger. So it is under different circumstances and at different times. Every day does the seaman, on a voyage, take his observations to know whereabouts he is; he compares his position with his charts; he considers the direction of the wind, and the set of the current or tide, and from all these together he judges on which side his danger lies, on what course he should steer, or how much sail he may venture to carry. This is an image of our own condition. We cannot have a general rule to tell us where we should follow others, and where we must differ from them; to say what is modesty and what is indolence; what is a proper deference to others, and what is a trusting in man so far that it becomes a want of trust in God. Only we are sure that these are points which we must decide for ourselves. The human will must be free, so far as other men are concerned. If we say that we will implicitly trust others, then *there* is our decision, which no one could have made for us, and which is our own choice as to the principle of our lives, for which choice we each of us, and no one else in all the world, must answer at the judgment-seat of God. Only in that word there is our comfort, that for our conduct in so doubtful a voyage as that of life, amidst so many conflicting opinions, each courting our adherence to it, amidst such a variety of circumstances without, and of feelings within, and on which, notwithstanding, our condition for all eternity must depend, we shall be judged not by erring man, not by our own fallible conscience, but by the all-wise and all-righteous God. With Him, after all, we yet, in one sense, must each of us live alone. On His gracious aid, given to our individual souls, and determining our own individual wills, depends the character of our life here and for ever. Trusting to Him, praying to Him, we shall then make use of all the means that His goodness has provided for us. We shall ask counsel of friends, we shall listen to teachers, we shall delight to be in the company of God's people, of one mind and of one voice with the good and wise of every generation, we shall be afraid of leaning too much to our own understanding, knowing how it is encompassed with error, but knowing that other men are encompassed with error also, and that we, and not they, must answer for our choice before Christ's judgment, we must, in the last resort, if our conscience and sense of truth cannot be persuaded that other men speak according to God's will—*we must follow our own inward convictions, though all the world were to follow the contrary.*—Dr. ARNOLD.

THE origin of my faith for this world below is this: I believe in Him who made it.—*Madame Swetchine.*

Not yet Perfect.

By the Rev. W. H. Elliott.

"Not as though I had already attained, either were already perfect; but I follow after, if I may apprehend that for which also I am apprehended of Christ Jesus."—Phillippians iii. 12.

HE had not been made perfect by his conversion. He had undergone a change as thorough and as manifestly the work of God as ever human heart had experienced; but he had not been made perfect. Nor had he been made perfect by the abundant grace vouchsafed since conversion. He had mingled with well-taught and experienced disciples; he had taken a prominent and responsible part in extending the influence of the gospel throughout the nations; he had endured a heavy share of personal affliction and discipline, for which he had received grace sufficient; and yet he was not perfect. He followed after. He would lay hold of that for which he had been laid hold of by Christ Jesus. Christ had pressed him into the Christian pathway, much as soldiers or sailors were in the nations of antiquity pressed into the public service, in order to conduct him to the goal of perfect manhood; and until that were attained he could permit himself no satisfaction, but must press on with eager and unresting step.

The Apostle Paul was *apprehended.* The word he employs is exceedingly expressive. It signifies to seize upon, to hold or keep down or under. He means to tell us that he had been grasped, taken possession of, by Christ Jesus. It is a grand statement. He refers primarily we must suppose to his conversion. Dashing along upon the road from Jerusalem to Damascus, intent upon bringing any whom he could find professing the name of Jesus of Nazareth prisoners to Jerusalem, he had been arrested by a light from Heaven brighter than the sun, and a voice speaking therefrom saying, "Saul, Saul, Why persecutest thou me!" The question staggered him. There and then Jesus took hold of him. And since the hour of conversion the Saviour's hold had continually strengthened. The years of quiet study in the desert of Arabia; the daily consciousness of the sufficiency of divine grace to shield against temptation, to sustain under trial, to inspire to the faithful prosecution of most arduous duty; and most of all perhaps the mellowness and ripeness of spirit resulting from years of profound intercourse and fellowship, had constrained him most completely to yield to the Lord Christ. The person and work of his great Master occupied and controlled him. Just as a master poet or artist or sculptor takes possession of a teachable and admiring student: just as a fond and noble lover takes possession of the mind and heart of the fair object of his choice, Jesus Christ had taken possession of him. He was "apprehended," "laid hold of," in a way in which he neither could be nor would be set free.

This is an essential part of the work of the Spirit of God within the heart. Ere Christ can save us he must "apprehend" us. Just as the magnet takes possession of the steel; just as the beautiful moon takes possession of the broad bosom of the ocean making it to heave and swell

in stately, irresistible tides; just as the golden sun takes possession of the tiny seed which the husbandman drops into the soil, and causes it to burst and shoot, and by-and-bye to develop into a delicate and choicely-scented flower or a powerful and majestic tree, Jesus Christ must take possession of us. We must know Him as the Sent of God, the express image of the Father, the Saviour of the lost. We must both believe in Him and love Him. He must command us. You know how Napoleon "apprehended" his soldiers. They bowed before him. They would go anywhere, dare anything, at a beck of his hand or a movement of his lips. You know how John Knox "apprehended" his hearers. They rose from his discourses like men infuriated ready for the destruction of any papal building within their reach, believing in his saying that if the nests were destroyed the birds would flee. Has Jesus Christ "apprehended" us? Are we the subjects of a profound enthusiasm for Him? Alas! many of us are not. It is a frail, feeble taking hold of Him to which we aspire instead of seeking to allow Him to take hold of us. True Christianity flourishes within only to the degree that Christ controls, commands us; Christianity may be described as a deep and exalted enthusiasm for Christ kindled by the Spirit of God.

The Apostle Paul was apprehended *for a definite purpose.* "That I may apprehend *that*," says he, "*for which* I am apprehended of Christ Jesus." He had been laid hold of, and he knew distinctly for what end. Christ's object was to deliver him from the sway of evil passion, to give him the mastery over every debasing allurement, and to develop the divine part of him to its utmost capacity; in a word, He would *save* him, Christ had laid hold of him, we have said, as the gentle sun and gracious shower lay hold of the seed buried in the soil in spring-time; and His object concerning him was the same as that of the sun and shower toward the seed, to awaken life within him and to mature him as the soul which bears the impress of the divine finger may be matured. And this is Christ's exalted purpose to-day in asking possession of human hearts. He would save us. He knows what we may become. He would rescue us from corruption, and purify and enoble us till we are sons of God indeed and in truth. As a heaven-sent architect may sacrifice time and labour and substance to deliver from mutilation and restore to pristine beauty the remains of some noble building; as a heaven-born physician may apply all the skill of his art, and all the strength of his being to rescue from the jaws of death, and re-establish in health and vigour, some debilitated and diseased body, Christ gives Himself that He may rescue and perfectly restore our helpless and ruined spirits. Could purpose be nobler? His desire is to grasp, lay hold of, men, and He would lay hold only that he may save!

In the third place, the great Apostle of the Gentiles tells us that he himself pressed or followed on unsatisfied till he had seized, taken possession of, that for which he had been taken possession of by Christ. Perfect manhood was his goal. He pressed on as runners do in a race until he attained. He co-operated with him who had "apprehended" him; he threw the full weight of earnest volition into the attainment of the end. He himself must make the progress. He could not do so unaided, he would have no desire to do so unaided, any more than the tiny seed of which we have spoken could, or would incline to, burst and shoot and

devolop apart from the influence of gentle sunshine and genial shower; but divine influence exercised he instantly and fully responded, as the vital energy of the seed owns the power of the life-giving light. Christ had taken hold of him for a purpose; that purpose it became the sole ambition of the apostle himself to realise. He longed and laboured to become what Christ desired to make him. Let us emulate him. The perfect pattern, the spotless image of every one of us is present to the view of Christ. There shall be no more sameness about perfect men than there is about imperfect. As face differeth from face, and mind from mind, and star from star, so as men surround the throne of God, ideal manhood being realised, they shall vary. Christ sees every man as He would be if perfect, and to make every man perfect is the end of His labour. Let us like Paul labour with Him. This is Christianity. Form and ceremony are not Christianity; psalm-singing and preaching are not Christianity; this is Christianity to press on earnestly, unrestingly to Christ-likeness. "Not as though we had already attained either were already perfect; but we follow after if that we may apprehend that for which we are apprehended of Christ Jesus."

The Gospel Unpopular.

SOME men for whom personally I have the profoundest respect are fond of telling us "Only preach the plain Gospel, only preach the simple Gospel," by which is sometimes meant one fragment of the Gospel or even one phrase of the Gospel, "and the multitude will crowd to hear it." My dear friends, it is not true—oh, if it were true, the difficulties which are trying the faith, and which go near to break the hearts of many of us would have no existence. We are surrounded to-day by millions of Englishmen, also of English women too, who have not the slightest interest in the Gospel, whether plain and simple, or in any other form in which it is presented. The love of God in Christ is a form of words which falls as dead upon their ears, as any form of words in a foreign land. We cannot compel them to come in, because they do not care to hear the Gospel if they did come. And yet there are others who declaim and censure and criticise, write to the religious newspapers, and even pray as if all the difficulty lay with Christians themselves, as if all the blame of the slow progress of the Gospel were with the Church and perhaps even with the preacher, at all events as though if we preached better and prayed more all the world would soon be converted to Christ. But do they forget that the world is still the world as much as it was in the days of the apostle Paul? I may be asked, "Has the cross of Christ ceased to be the power of God; is not it as much the power of God to-day in England as it ever was in the days of Paul at Corinth?" Yes, upon the same condition, namely, the power of the Holy Ghost sent down from heaven, not only in the man who preaches, but also in the hearts and prayers and lives of the Church, but not only there, equally in the hearts and consciences and understandings of those who hear.—*E. R. Conder, D.D.*

Death of Our Almanack.

By Henry Ward Beecher.

HE died without a groan. He seemed as vigorous, only the day before, as the first day of his life; and held his own to the last moment. Were it not that another child of the same family, bearing the same general features, and apparently of the same temper, is ready to take his place, we should be inconsolable. For no other friend have we to whom we can go for advice as we could to him. He was doubtless somewhat of an Oriental turn of mind, and spoke mostly in figures. Yet his knowledge in various things was not small, and was exceedingly practical. He held converse with the stars, and seemed to know what was going on in all the planets. He had a habit of looking after the sun, and had become so well acquainted with his favourite resorts that he could tell you what he would do and where he would be found for years to come. He knew all the coquettings of the sun and moon; and all the seasons at which the stars could play bo-peep with each other; and all caprices of the moon, from her slyest glance to the fullest gaze of her maidenly face.

Although his thoughts seemed much on high, he also had much earthly lore. He was particularly fond of looking after the tides; he kept a calendar of various events and days, and notched the whole year upon his table.

We seldom took in hand an important matter without consulting him. We never found his judgment of events wrong. And now, his face and sides bear the mark of our regard.

These economical uses were but the "exterior knowledges" of our departed friend. Nothing pleased him better than, on some winter's night, to be drawn forth, and held before the glowing fire, and persuaded into a spiritual converse. How many discourses has he thus uttered! Sometimes he would liken the year to human life, and draw the analogies of each month to corresponding periods in man's development and experience. At other times, he would divide the world's life into periods, and he always declared that the world was revolving through a vast year of its own—a period as long as the earth's whole existence—and that we were living the world's great month of March,—full of bluster and storm. You can no more know, said he once to us, the glory of the world as it shall be, from what it has been, than, from the scenes of February and March, you can suspect the contents of June and October.

On one occasion, our Almanack seemed unusually oracular. Laid on the shelf with several imaginative authors, he seemed to have felt their influence.

We were sitting in our scarlet chair, our feet upborne upon one another, and pointed towards the fire, like artillery. We passed into an "impressible" state. The wind was rattling the windows on the back of the house, and whistling wild tones through the crevices; and, occasionally, we could hear the tide below rushing past the piers in the river, and splashing sullenly against them. "Come," said we, "speak out.

Under these names, January, February, March, April, how much is hid that the eye cannot see! Uncover the months and interpret them." We touched the very chord. In a low and sweet way, he began to speak as if he were a harp, and as if the spirit of the year—like a gentle wind—was breathing through it.

"January! Darkness and light reign alike. Snow is on the ground. The winter is blossoming in frost-flowers. Why is the ground hidden? Why is the earth white? So hath God wiped out the past; so hath He spread the earth like an unwritten page, for a new year! Old sounds are silent in the forest, and in the air. Insects are dead, birds are gone, leaves have perished, and all the foundations of soil remain. Upon this lies, white and tranquil, the emblem of newness and purity, the virgin robe of the yet unstained year.!

"February! The day gains upon the night. The strife of heat and cold is scarce begun. The winds that come from the desolate north wander through forests of frost-cracking boughs, and shout in the air the weird cries of the northern bergs and ice-resounding oceans. Yes, as the month wears on, the silent work begins, though storms rage. The earth is hidden yet, but not dead. The sun is drawing near. The storms cry out. But the sun is not heard in all the heavens. Yet he whispers words of deliverance into the ears of every sleeping seed and root that lies beneath the snow. The day opens, but the night shuts the earth with its frost-lock. They strive together, but the darkness and the cold are growing weaker. On some nights they forget to work.

"March! The conflict is more turbulent, but the victory is gained. The world awakes. There come voices from long-hidden birds. The smell of the soil is in the air. The sullen ice retreating from open field, and all sunny places, has slunk to the north of every fence and rock. The knolls and banks that face the east or south sigh for release, and begin to lift up a thousand tiny palms.

"April! The singing month. Many voices of many birds call for resurrection over the graves of flowers, and they come forth. Go, see what they have lost. What have ice, and snow, and storm, done unto them? How did they fall into the earth, stripped and bare? How did they come forth opening and glorified? Is it, then, so fearful a thing to lie in the grave?

"In its wild career, shaking and scourged of storms through its orbit, the earth has scattered away no treasures. The hand that governs in April governed in January. You have not lost what God has only hidden. You lose nothing in struggle, in trial, in bitter distress. If called to shed thy joys as trees their leaves; if the affections be driven back into the heart, as the life of flowers to their roots, yet be patient. Thou shalt lift up thy leaf-covered boughs again. Thou shalt shoot forth from thy roots new flowers. Be patient. Wait. When it is February, April is not far off. Secretly the plants love each other.

"May! Oh, Flower-Month, perfect the harvest of flowers! Be not niggardly. Search out the cold and resentful nooks that refused the sun, casting back its rays from disdainful ice, and plant flowers even there. There is goodness in the worst. There is warmth in the coldness. The silent, hopeful, unbreathing sun, that will not fret or despond, but carries a placid brow through unwrinkled heavens, at length con-

quers the very rocks, and lichens grow and inconspicuously blossom. What shall not time do that carries in its bosom love.

"June! Rest! This is the year's bower. Sit down within it. Wipe from thy brow the toil. The elements are thy servants. The dew brings the jewels. The winds bring perfume. The earth shows thee all her treasure. The forests sing to thee. The air is all sweetness, as if all the angels of God had gone through it, bearing spices homeward. The storms are but as flocks of mighty birds that spread their wings and sing in the high heaven! Speak to God now, and say, 'Oh Father, where art thou?' And out of every flower, and tree, and silver pool, and twined thicket, a voice will come, 'God is in me.' The earth cries to the heavens, 'God is here.' The sea claims Him. The land hath Him. His footsteps are upon the deep! He sitteth upon the circle of the earth!

"Oh, sunny joys of the sunny month, yet soft and temperate, how soon will the eager months that come burning from the equator scorch you!

"July! Rouse up! The temperate heats that filled the air are raging forward to glow and overfil the earth with hotness. Must it be thus in everything, that June shall rush toward August? Or is it not that there are deep and unreached places for whose sake the probing sun pierces down its glowing hands? There is a deeper work than June can perform. The earth shall drink of the heat before she knows her nature or her strength. Then shall she bring forth to the uttermost the treasures of her bosom. For there are things hidden far down, and the deep things of life are not known till the fire reveals them.

"August! Reign, thou Fire-month! What canst thou do? Neither shalt *thou* destroy the earth, whom frosts and ice could not destroy. The vines droop, the trees stagger, the broad palmed leaves give thee their moisture, and hang down. But every night the dew pities them. Yet, there are flowers that look thee in the eye, fierce sun, all day long, and wink not. This is the rejoicing month for joyful insects. If our unselfish eye would behold it, it is the most populous and the happiest month. The herds plash in the serge; fish seek the deeper pools; forest fowl lead out their young; the air is resonant of infant orchestras, each one carrying his part in nature's grand harmony. August, thou art the ripeness of the year! Thou art the glowing centre of the circle!

"September! There are thoughts in thy heart of death. Thou art doing a secret work, and heaping up treasures for another year. The unborn infant buds which thou art tending are more than all the living leaves. The robes are luxuriant, but worn with softened pride. More dear, less beautiful than June thou art the heart's month. Not till the heats of summer are gone, while all its growths remain, do we know the fulness of life. Thy hands are stretched out, and clasp the glowing palm of August, and the fruit-smelling hand of October. Thou dividest them asunder, and art thyself moulded of them both.

"October! Orchard of the year! Bend thy boughs to the earth, redolent of glowing fruit! Ripened seeds shake in their pods. Apples drop in the stillest hours. Leaves begin to let go when no wind is out, and swing in long waverings to the earth, which they touch without

sound, and lie looking up, till winds rake them, and heap them in fence corners. When the gales come through the trees, the yellow leaves trail, like sparks at night behind the flying engine. The woods are thinner, so that we can see the heavens plainer, as we lie dreaming on the yet warm moss by the singing spring. The days are calm. The nights are tranquil. The year's work is done. She walks in gorgeous apparel, looking upon her long labour, and her serene eye saith, 'It is good.'

"November! Patient watcher, thou art asking to lay down thy tasks. Life to thee now is only a task accomplished. In the night-time thou liest down, and the messengers of winter deck thee with hoar-frost for thy burial. The morning looks upon thy jewels, and they perish while it gazes. Wilt thou not come, O December?

"December! Silently the month advances. There is nothing to destroy, but much to bury. Bury them, thou snow, that slumberously fallest through the still air, the hedge-rows of leaves! Muffle thy cold wool about the feet of shivering trees! Bury all that the year hath known, and let thy brilliant stars that never shine as they do in thy frostiest nights, behold the work! But know, oh, month of destruction, that in thy constellation is set that star whose rising is the sign for evermore, that there is life in death! Thou art the month of resurrection. In thee the Christ came. Every star that looks down on thy labour and toil of burial knows that all things shall come forth again. Storms shall sob themselves to sleep. Silence shall find a voice. Death shall live, life shall rejoice, winter shall break forth and blossom into spring, spring shall put on her glorious apparel and be called summer. It is life! it is life! through the whole year!"

We know not the temper of our almanack for ——. As yet it is taciturn. But we have hopes that in the loss of our old friend we shall not be left without a companion as wise, as genial, and as instructive.

Baptists in Eastern Europe.

PROBABLY few realise the wonderful progress which the Baptist cause is making in the eastern portion of Europe. In the Annual Report of the Missionary Union for the present year, under the head of "German Mission," it is said, "It is especially significant to note the rapid extension of the missions carried on through the German committee towards South-eastern Europe. Beside the interest in Hungary, which has been in progress for some years, our brethren are now engaged in successful labours in Austria, Bohemia, Bulgaria, Roumania, and are thus penetrating toward European Turkey. In South Russia the people seem to be especially favourable to Baptist views. There are already hundreds in that country who are Baptists in everything but name. And during the past year the German committee have made an appropriation from the funds sent them from this country, for the support of an evangelist in Southern Russia and the Caucasus, whose labours carry him even to the borders of Persia!"

In the report on the mission to Sweden, the number of baptisms for the year is given as 4,510, the largest ever reported; the most fruitful year next to the last being 1879, when 3,384 were baptised. In connection with this, it is well to note the remark of a lay missionary writing from Russia to *The Gospel in All Lands* for May 31, 1883. He says, "The revival movement, which has been at work in Sweden has passed over into Finland, and it is not only leading to conversions, but also to divisions. Many of the State clergy are dead spiritually, and hence the new converts separate themselves from the Established Church. They show, when they are not Baptists, a *Brethrenistic* tendency; and this is least of all acceptable to the powers that be." The same writer also reports that "two Swedish preachers who have been labouring here, have also been stopped. Some of their converts have joined the Baptists, who are here in Russia, and, I believe, also in Germany, veritable *betes noirs* to the Lutherans." Our brethren can afford to be called hard names and to suffer persecution if it be in the cause of truth.—(*American*) *Missionary Magazine.*

The Drink Problem.

DOES the human system in its normal condition require any tonic stimulant? All physical analogies speak against it. We are frugivorous by nature, partly carnivorous by habit, but certainly not graminivorous; and of all animals only a few graminivorous ones have a natural craving for the mildest of all stimulants: deer, wild goats, and a few of the larger ruminants pay an occasional visit to the next salt-lick. With this exception, the instinct of all mammals in a state of nature revolts against the mere taste of our popular tipples and spices. Strong spirits and opium are shunned as deadly poison even by reptiles and the lower insects. Sustained only by the tonic of the *vis vitæ*, animals endure the rigour of an Arctic winter, and perform their physical functions with an energy far surpassing the exertions of the most active man. That mental vigour is compatible with non-stimulating diet is proved by the teetotalism of many ancient philosophers, and such modern brainworkers as Peter Baile, Grimm, Laplace, Combe, Franklin, and Shelley. But can abstainers combine mental activity with physical exertion, and especially with the monotonous, long-continued drudgery of the labouring classes? In other words, will total abstinence do for the people at large? The Pythagoreans of Magna Græcia relaxed their principles before they became a national party. Still, history furnished one excellent test case in point: the western Saracens abstained not only from wine, but from all fermented and distilled drinks whatsoever, were as innocent of coffee as of tea and tobacco, knew opium only as a soporific medicine, and were inclined to abstemiousness in the use of animal food. Yet six millions of these truests sons of temperance held their own for seven centuries against great odds of heavy-armed Giaours, excelled all Christendom in astronomy, medicine, agriculture, chemistry, and linguistics, as well as in the abstract sciences, and could boast of a whole galaxy of philosophers and inspired poets.—*International Review.*

Baptist Colleges in America.

ANY intelligent American Baptist who has lived long enough to be able to recall the condition of our institutions of learning a third of a century ago, must feel an emotion of gratitude at the progress which has been made. The oldest of our institutions, and perhaps the most flourishing, Brown University, had but $50,000 of endowment (besides the library fund of $25,000). That it was able to exist was due simply to the fact that the officers received salaries quite inadequate to their support, and depended on their outside labours and other sources of income. There were five buildings, in addition to the President's house, nearly all of which were old. Within the generation, four first-class buildings have been erected, and three of the old buildings have been vastly improved; while the endowment has been increased to about a million dollars. Where there were seven instructors, there are now nineteen. And the number of students has increased, if not in the same proportion, yet at a gratifying rate.

What was then Waterville College (now Colby University) had been from its foundation very poor; the endowment was almost nothing; on one occasion a pecuniary crisis compelled all the faculty to resign. To-day it is amongst our most-favoured and flourishing institutions, with good endowment, fine buildings, able faculty, and with a standing certainly not surpassed by any institution in the grand Pine Tree States.

Madison University was in debt; the salaries were paid very irregularly and after long delay. To-day, its generous endowment, its grand buildings, its faculty, its full classes of students, all are matter for congratulation and pride among all American Baptists.

The institution at Newton, while always holding a position of eminence by reason of the character of the professors who filled its chairs of instruction, yet was destitute of endowment and of suitable buildings. All these wants are now supplied; and every New England Baptist looks with pleasure and pride to the edifices that crown the beautiful hill from whose summit one may see the State House and the spires of Boston.

Rochester, Lewisburg, Crozer, and the institutions at Morgan Park and Louisville did not then exist.

It is almost impossible for one who does not recall the past days from his own experience and observation, to realise what changes for the better a generation has made. While there is matter of thankfulness, there is also ground for faith under clouds. We must learn the lesson that help will come if we only wait and hold on. And there is inspiration as to the future. As the generation past has done, so must we do, and all the more liberally as we have larger resources and larger duties. —*National Baptist.*

"Carry music in their heart
Through crowded streets and wrangling mart;
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

Correspondence.

A FEW THOUGHTS ABOUT THE CUP AT THE LORD'S TABLE.

SIR,—I have been thinking a good deal of late about what kind of cup should be used at the Lord's Supper in our Baptist churches, and the more I search for information, the more I feel convinced that intoxicating wine should be discarded, and that it would be good for church-life—for the protection of our young members—and specially for the safety of our restored ones, if we were to use only "the fruit of the vine," as prescribed by our Lord, Matt. xxvi. 29.

It is very striking that the word "*wine*" never occurs in any passage in the New Testament in connection with the Lord's Supper; it is always "the cup," or "the fruit of the vine," and therefore, to my mind, our duty seems very clear. A good many of our churches use "the fruit of the vine," which can easily be obtained now, through Mr. Frank Wright, of London, pure and unadulterated, as made at the vineyards in Madeira and other places, preserved in its purity, and imported direct, but others still use the old *port wine*, surely a very unfit emblem to typify the pure blood of the Lamb. It is a well-known, established fact, that much of this so-called port wine has very little, if any, of the "fruit of the vine" in it, and, indeed, in some cases is a mere decoction of logwood, whisky, &c. An analysis by the city analyst Glasgow, of that used in a Scottish church, was published in the League Journal the other day, as follows—

Sugar	6.87 per cent.
Ash	0.24 „
Potash	0.9 „
Phosphoric acid	0.2 „
Acetic acid	0.3 „
Tartaric acid	0.4 „
Alcohol	20.40 „
Proof spirit	43.30 „

Surely no one can justify the practice of *using* such a liquid as this (containing nearly one-half *proof spirit*), to celebrate the dying love of our blessed Lord.

One very serious objection to the use of intoxicating wine is the great danger to our young members. Many of them have been life-long abstainers, tenderly cared for by loving, Christian parents, whose earnest desire has been that they might be preserved from the snares of intemperance with its attendant evils—intoxicating drinks have been banished from the home for their sake—they have been taught to look upon them as their most dangerous enemy, and in many cases (to the great joy of their parents), they are full of enthusiasm on behalf of the *temperance cause*. Humanly speaking, they are safe so long as they are *outside* of the *church*, but their danger begins when they enter it, and for the first time commemorate the dying love of their blessed Saviour, and are expected to partake of what they have all along been taught to avoid as an accursed thing. Thus, their ideas may to some extent be changed—their strong feeling against drinks be relaxed; they are then apt to reason that this wine, which is thought a fit emblem of the Saviour's blood, surely cannot be such a bad thing as they have been taught to believe, and thus, their aversion to it may be so far subdued, and the church, which ought to be a home and protection to them, may prove a snare in this respect—this looks very like putting a stumbling-block, on an occasion to fall in our young brother's way.

A Christian parent came to me lately to consult me about his son, who had never tasted intoxicating drink in his life—he had accepted of Christ as

his Saviour, and had for some time been anxious to join a Christian church, but had been kept back because he could not make up his mind to break through all his previous convictions, and drink, *for the first time in his life*, what he had all along been warned against.

Surely there is something far wrong when this can be the case. For the Saviour's cause—for the sake of the lambs of the flock—for the sake of all that is pure and holy and good about the feast. Intoxicating wine should, I think, be abolished from it.

I speak as to wise men, judge ye what I say.—Yours truly,

R. L.

THE LATE ANNUAL MEETINGS.

SIR,—There is a part of your report of the late annual meetings which conveys an erroneous impression. You say in regard to a proposal made in the late meetings, but which was not accepted, that it "was made in view of the objections which had been offered by Dr. Flett and his friends, to the vote of late year, and to give them an opportunity of nominating what tutors they preferred." Now, I wish to state that this is utterly gratuitous. I and those acting with me objected to the motion of the previous meeting, in 1882, and backed up our objection by corresponding action ; but we have not in the slightest given any indication of interfering with the management of the work under the Union. Nothing has been farther from our mind than to take up the position of obstructionists so long occupied by the present "majority." So far from this I stated plainly and distinctly in the remarks I made in the Thursday meeting, that I rejoiced in all they had told us in their report of the work that they had been doing. As they were now doing the work which formerly they opposed, I could only regard this as ground for satisfaction. Any suggestion, therefore, to the effect that we were wishing to interfere in "the election of tutors," was utterly unwarranted. Had I been inclined to say anything on the subject, it would have been that under the motion of 1882, there is no authority for the election of tutors that was carried out at the late meetings. That motion, I have elsewhere shown, was unconstitutional ; now the party who carried it have by their procedure both in Committee and at the late meetings treated it as a dead letter. Their action since shortly after it was carried has been directly and precisely on the lines of the arrangement which that motion, of 1882, was ostentatiously brought in to overturn and supersede.

There is one thing that you have not included in your report—viz., the refusal by the General Committee (on the Tuesday evening before the Council Meetings) of a grant to the Johnstone church. As very considerable importance attaches to that act, I wish to make a remark or two upon it. (1.) It is well known that very special efforts were put forth to secure an adverse vote. It was regarded as a testing case by the "majority" as to whether or not it was possible for them to carry the policy advocated in the pages of the *Freeman* in summer of "shutting the door on Dr. Flett's students." (2.) This success was no sooner achieved than it was generally condemned. Like all acts of persecution it exposed the essentially evil character of the policy. (3.) The Johnstone church will not suffer. It would rather appear that a contrary effect will be produced. (4.) The prevailing tone of the meetings on the two following days was directly against the policy of which the refusal of the grant had been the outcome. It could not have been carried in the Council. The thoughtful portion of the Council were well aware that its sanction meant division ; and there was no sign in the Council that this was in any respect desired. (5.) But I wish to point out that as the vote was carried in the Committee of the Union, the Union is responsible for the obloquy and the consequences which it involves. (6.) It will be apparent that we must be prepared for the issue which it raises. We are prepared. We have no option but to accept the issue and provide for the Johnstone case and other

similar ones that may arise, independently of the Union. This certainly has not been of our seeking. We tried earnestly to avoid it ; but seeing it has been thrust on us we accept the task, and we have no reason to fear the result.

It is right and fair that both the nature and the consequence of the extraordinary act of the Committee should be understood by all interested in the good name and the prosperity of the Union.—I am, yours, &c.,

OLIVER FLETT.

PAISLEY, 24*th Nov.* 1883.

THE EDUCATIONAL REPORT.

DEAR SIR,—On page 7 of the Draft Educational Report submitted at the recent meetings, the following occurs :—"We had no bursary when the year began ; now we have three. The aggregate value of the bursaries is £69 or £70 a year, and each bursary is tenable for four years." Might I be allowed to point out that this statement is not in accordance with fact? (1) The Lorimer bursary held by one of the students was gained on the strength of work done prior to the October meetings of last year, and while the candidate was still under the tuition of "Dr. Flett and his friends." Names of competitors were given in on 24th October, 1882—that is before the Union meetings ; and the examination took place on 4th and 8th November, 1882—before any action had been taken by those who are now carrying on the work of Education apart from the Union. Surely, then, while credit is due first and chiefly to the bursar himself, any remaining credit is due to those under whose supervision he had attended the University for two sessions, and under whose direct tuition his theological training had hitherto been conducted. Practically, therefore, this bursary belongs to the year ending October 1882, and not to the year which has just closed. (2) This bursary is "tenable for three years"—*not four*—as a reference to the Glasgow University Calendar, 1883-84 (p. 150) will show.

The second bursary mentioned—that held by a St. Andrew's student—was secured more than two years ago. The bursar only became a student of the Union at the spring meetings of this year.

The third bursar—who has since resigned—also secured his bursary before his admission as a student of the Union. In the face of these facts it is difficult to understand the following words of the Report :—"It is with considerable pleasure that the committee report the success of the *students* in securing University *bursaries*." The italics are my own.

Delegates will also remember that, at the recent Council meetings, the question was put to the convener of the Educational Committee—"Have all these University honours been obtained since the winners of them became students of the Union? and received the answer "They have." Mr. Grant, however, may have thought that this question did not include these bursaries, and that it simply referred to the honours mentioned on page 3. If so, I still maintain that his reply was misleading. The student there mentioned as taking "the fourth prize in mathematics and the fourth place in the first rank of honours," had passed the examinations for these honours during the winter session, although the result was not made known till April 13th, a fortnight after he was admitted a student of the Union.

Before concluding, I wish to call attention to this ambiguous statement in the Draft Report :—One (student) took the fourth prize in mathematics and the fourth place in the first rank of honours ; another, second-class honours in mathematics." According to the St. Andrew's University Calendar these honours are synonymous. The St. Andrew's student took the fourth place in the first rank of the second or senior class of mathematics, and therefore received the fourth prize and second-class honours. As it now stands, the above statement conveys the wrong impression, that one student has been split into two.—I am, yours truly,

A DELEGATE.

OUR PRESENT POSITION AS A DENOMINATION.

SIR,—The celebration of the four hundredth anniversary of Luther's birth has been the means of a great amount of attention having been directed by the pulpit and the press to the "Times of the Reformation." This must prove profitable to all who adhere to the Protestant faith, and it seems to me that the present is a very opportune time for calling attention to our position as a denomination.

The work of reformers of every kind in all ages necessarily, had been very imperfect. Luther's was no exception, while accomplishing much, he left much for those following him to accomplish before the church could be completely emancipated from the errors which had gradually overgrown her for centuries. Even now, much yet remains to be done before Christianity shall be what it was in apostolic times, and what its Founder has destined it to be—before the "kingdom of this world shall (have) become the kingdom of the Lord and of his Christ."

As a denomination we have a very important part to play in preparing the world for that glorious day. Our history shows that we have been singularly free from the bondage of creed and other human trammels, simply taking the word of God as the rule of our faith and practice, and as "the just shall live by faith," and as "those whom the truth makes free are free indeed." We have felt the blessings of that God-given freedom, and have ever stood in the front rank fighting for civil and religious liberty, for the abolition of slavery, for the commencement of missions, and for reforms of every kind which had in view the well-being of the human race.

Ours is a noble history and a great and blessed future if we are wise to discern the signs of the times and to act accordingly.

From the discussion that took place at the recent meetings in Leicester of the Baptist Union of Great Britain and Ireland, it is evident that there are some amongst us who have for the present been carried away by a wave of spurious liberalism or broad churchism as some call it. This infatuation manifests itself in such strange ways. As for instance, to extend their principles amongst men, they consider the best way is to sugar-coat them or to give them up. Some of them state "that they were never stronger Baptists than they are now," and with their next breath they express themselves so "liberal" and so "broad," that they are ready to give up almost everything that gives them any claim to be called Baptists. Such misread our history, and ignore the law of progress. They forget that compromise in such matters is failure. These all teach us that so far as our principles are scriptural. Christendom is to be won over to us, and not us to christendom. No doubt some of our "broad and liberal members" will be the exception to the rule in this matter; but I am convinced that in most instances it only will be temporarily. In any case let us all rest assured, that defection will not arrest, nor much delay the glorious advance of our principles in the world. Let us take courage and be faithful as witness-bearers even in that which is least, as it is only by being so, that the difference can be seen and our influence felt. Progress is made by adhering to principle, not by sacrificing it. In no way does this hinder us from co-operating most heartily with Christians of all other denominations in every good work.

"Fidelity to principle with charity to all" might well be our motto.

The signs of progress even in Scotland are not marked, and for them I am sure every true Baptist thanks God and takes courage.

ABERDEEN, 19*th Nov.*, 1883. JOHN SEIVWRIGHT.

FAMILY RELIGION.

"EVERY Christian family ought to be," says Jonathan Edwards, "as it were, *a little church*, consecrated to Christ, and wholly influenced and governed by

His rules. Family education and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual; if these are duly maintained, all the means of grace are likely to prosper and become successful."

There is reason to fear that the church of to-day does not sufficiently emphasise the importance and necessity of family religion as the means of maintaining her own spiritual life and power, and that the multiplicity of church privileges leads many Christians to neglect their own exertions for the salvation of their children. The family altar and parental care for the souls of their children are too often neglected, under the impression that the church can do all that needs to be done for their salvation. But only in proportion as piety rules in the home will the church itself be found to flourish. Remove religion from the home, and you destroy the best work of the church, and undermine the foundations of society.

TRUE REST.

IT is often given as an excuse for absence from church that the body is so weary with work that it needs the quiet Sabbath rest at home. But there is a better way to rest the body than by sleeping away Sabbath hours. The body of the labourer can be rested from within by a great thought and a great love. Let the spirit lift its eyes to the heavens from whence cometh its help, let the soul catch the inspirations of its intended destiny, let the heart join for an hour with the angelic occupations of worship, and the body will feel a recreation from within that will send it forth on Monday morning with a shout and a song to the toils of a week. The weary worker cannot afford to lie down and forget his God. The body is as dependent on the within as on the without. The physical force needs God in the soul to keep it from a chronic weariness. "*In Him we live, and move, and have our being.*" All the functions and powers of our being are replenished with life-forces by the exercise of public praise.

Intelligence.

DUMBARTON.—Mr. John M'Lean, Stirling, has been elected pastor of the church at Dumbarton,

GLASGOW.—Mr. George M'Elwee, M.A., the senior student of the Baptist Theological College, Glasgow, has taken the degree of B.Sc. in Glasgow University.

INDIA.—The following fact, mentioned by Rev. R. F. Guyton of Delhi, is full of interest:—Quite unknown to us, and even unsuggested by us, some of the native Christian women went out into the *bustees* round, and there preached. These women were not paid agents, but volunteers, simply the Christian wives of native Christians. However much we influenced the men, the women were against us. This, now, is in the past. Woman is taking her proper place in the church. We shall win if woman can be won for Christ. Verily, prospects in India are more cheering than they were. Oh that Carey had lived to see the dawn of this new day in the homes of India!

LERWICK.—The chapel at Lerwick having become "too strait" for the accommodation of the congregation gathered through the earnest labours of the pastor, the Rev. E. Richards. The friends some time ago purchased a large hall in the town. Necessary alterations having been made the new place of worship has recently been opened, the prospects of usefulness held out to Mr. Richards are great and we trust that the appeal which he is making for funds will meet with a hearty response. We believe that about £300 are yet required to liquidate the debt on the new chapel.

KIRKCALDY.—WHYTE'S CAUSEWAY.—On Sunday, November 18, the Rev. Alex. Bisset, late of Peterhead South Free Church, was inducted to the pastorate of this congregation. Rev. W. Stewart Chedburn, Aberdeen, preached

in the forenoon a thoughtful and eloquent discourse, and formally introduced Mr. Bisset, who occupied the pulpit in the afternoon. Mr. Chedburn preached again in the evening, and at all the diets there was a large attendance. On the following evening a soiree was held in the church, which was filled. Mr. Bisset presided, and in the course of an able address, said he believed the first question generally asked of a new minister upon entering a new charge was—why did you accept of this charge? Now he thought that in his case the question could be easily answered in one word. He accepted it simply as a field of labour for God. When forced to change his position as he had given himself up entirely to the work of the gospel, he felt that it was his duty to go to the most necessitous places. As he was prevented by his family circumstances from going abroad, and the vacancy at Kirkcaldy presenting itself to him, he, after serious considerations, agreed to accept it as a field of labour. He accepted it in the first place because he saw they were an intelligent Christian congregation, able to appreciate one's honest endeavours to instruct them in the truth of God. And in the second place, because he believed there was an outlying field in the town from which with divine blessing many souls might be gathered to the Saviour. He hoped that before long a warm bond of sympathy would spring up between them. He did not intend to say much more. The wise man said there was a time to speak and a time to keep silent, and he thought this was the time to keep silent. He did not think it was a time for speech so much as for action. Interesting addresses were delivered by the Revs. John Urquhart (the former pastor), and David Young, Glasgow; W. S. Chedburn, Aberdeen; John Skinner, Free Church, St. Fergus; J. C. Baxter, LL.D., Loughborough Road U. P. Church; J. Campbell, B.D., Established Church; and W. Milne, Invertiel Free Church, Kirkcaldy; together with Provost Swan, Kirkcaldy; Mr. Watt, Peterhead; Mr. R. Herriot, and Mr. George Gourlay, Secretary of the Church, who all expressed their admiration for Mr. Bisset, and wished him great success in his new sphere of labour.

STIRLING.—*Soiree.*—The annual congregational soiree was held in the hall of the church here on Wednesday evening, 21st ult. at half-past six o'clock.—Rev. Geo. Yuille in the chair. After tea the chairman introduced Rev. W. H. Elliott, Glasgow, who delivered an earnest and useful address on the necessity of individual effort on the part of church members and the spirit of Christian love in order to accomplish the purposes for which a church exists. Each feature of a landscape has a character of its own, and every flowing stream or spreading tree or blooming flower contributes to the general and harmonious impression which is produced. And so with a church. The variety of disposition and talent existing among the members is favourable to the promotion of the church's work, and to the harmony of its manifold operations in the spirit of Christ. Rev. W. J. Mathams of Falkirk, afterwards addressed the meeting in a very genial and instructive manner, giving some vivid reminiscences of his recent visit to Jerusalem. It was a matter of regret that the occasion did not allow his interesting descriptions to be prolonged, but Mr. Mathams promised a lecture on the subject at no distant date. As on former occasions the chief feature of the meeting was the lengthy interval which was taken advantage of by the Zenana working party for the disposal of material which they had prepared during the summer. The brief time at their disposal was so improved that the chairman was able to announce that £20 had been realised, and would in due time be forwarded to the treasury of the Zenana mission, together with subscriptions that had also been received. The usual votes of thanks brought a very pleasant meeting to a close.

NOTICES TO CORRESPONDENTS.

News from the Churches for the Magazine must be in the hands of the Editor not later than the 20th of each Month.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. G. YUILLE, Stirling; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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